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Presbyterian Church in the  
U.S.A. Synod of New York.  
Minutes of the ... annual  
session of the Synod of New

1882-1896









# MINUTES

OF THE

SIXTH ANNUAL SESSION

OF THE

# SYNOD OF NEW YORK,

HELD IN THE CITY OF AUBURN,

OCTOBER 18-20, A. D. 1887.

*WITH AN APPENDIX.*

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PUBLISHED BY ORDER OF THE SYNOD, UNDER THE DIRECTION  
OF THE STATED CLERK.

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1887.

# THE OFFICERS OF THE SYNOD.

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## MODERATOR.

REV. CHARLES C. WALLACE, Newburyport, Mass.

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REV. T. RALSTON SMITH, 630 Seventh Street, Buffalo.

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REV. ALFONSO R. OLNEY, Ballston Spa.

REV. WILLIAM WAITH, Lancaster.

## TREASURER.

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*Western District*—REV. WALLACE B. LUCAS, Meridian.

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MR. OLIVER D. EATON, P. O. Box 1938, New York City.



# THE SYNOD OF NEW YORK

A. D. 1887.

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THE SYNOD OF NEW YORK met, agreeably to appointment, in the First Church in the City of Auburn, on Tuesday, the 18th day of October, A. D. 1887, at half-past seven o'clock, P. M., and was opened with a sermon by the Moderator, the Rev. Joseph E. Nassau, of the Presbytery of Genesee, on II. Kings, ii., 14, "And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither : and Elisha went over."

After the sermon, the Synod was organized for business with prayer.

The roll was called, and the following Ministers and Ruling Elders were found to be present as duly appointed delegates from the Presbyteries :

## THE ROLL OF THE SYNOD.

### I. PRESBYTERY OF ALBANY.

#### *Ministers.*

James N. Crocker,  
David M. Reeves,  
Oliver Hemstreet,  
Charles H. Baldwin,  
Alfonso R. Olney,  
Andrew V. V. Raymond (2),  
Walter Laidlaw,  
George K. Fraser.

#### *Ruling Elders.*

Edward P. Durant.  
James Hendrick.  
Thomas A. Mabin.  
James Rodgers.  
James W. Mairs.  
James L. Northup.  
Peter C. Don.

## II. PRESBYTERY OF BINGHAMTON.

*Ministers.*

Charles Ray,  
Samuel Dunham,  
Horace T. Chadsey.  
Henry H. Lipes.

*Ruling Elders.*

Frank Edgerton.  
James M. Stone (2).

## III. PRESBYTERY OF BOSTON.

Charles C. Wallace,  
Robert Court.  
Andrew Burrows.

John Gilchrist.

## IV. PRESBYTERY OF BROOKLYN.

Leander T. Chamberlain,  
Isaac Van Wart Schenck,  
John G. Hehr,

Robert Henderson, Jr.  
Henry L. Butler.  
William McCarroll.

## V. PRESBYTERY OF BUFFALO.

Albert T. Chester,  
T. Ralston Smith,  
William Waith,  
John Burrows,  
Martin D. Kneeland.  
William F. Faber.

James B. Holmes.  
Edgar G. Dusenbury.  
Charles B. Armstrong<sup>e</sup>(2).  
Elbert Chamberlain (2).

## VI. PRESBYTERY OF CAYUGA.

Samuel M. Hopkins,  
Asa S. Fiske (3),  
John T. Wills (3),  
Wallace B. Lucas,  
William H. Hubbard,

Henry Yawger.  
John H. Osborne.  
Brainerd Lyon (2).  
Samuel C. Van Sickle (2).  
Uri Clark (2).

## VII. PRESBYTERY OF CHAMPLAIN.

John L. Gourlay.  
Joseph Gamble.

## VIII. PRESBYTERY OF CHEMUNG.

Charles C. Carr,  
Augustus W. Cowles,  
Alvin Cooper.  
James R. Robinson.

Edwin Weller.  
J. Alvah Tyler.

## IX. PRESBYTERY OF CHILE.

*Ministers.**Ruling Elders.*

## X. PRESBYTERY OF COLUMBIA.

Robert H. Wilkinson,  
George C. Yeisley (2).

Elias W. Dutton (2).

## XI. PRESBYTERY OF GENESEE.

Joseph E. Nassau,  
Cassius H. Dibble,  
William W. Totheroh.

Edward C. Walker.  
John Markley.

## XII. PRESBYTERY OF GENEVA.

Reuben H. Van Pelt,  
Lewis H. Morey,  
William S. Carter,  
Wilber O. Carrier,

S. Maxwell McIntyre.  
Leander M. Covert.  
Rathbun J. Hunt.  
Peter H. Cadmus.

## XIII. PRESBYTERY OF HUDSON.

James C. Forsythe,  
Robert A. Blackford,  
Theron Brittain,  
John E. Lloyd.  
Newton L. Reed.

Ebenezer Warner.  
Frederick Bodine (2).  
Jonathan L. Whitaker (2).

## XIV. PRESBYTERY OF LONG ISLAND.

Samuel Whaley,  
Arthur Newman.  
Henry Schlosser.

Selah B. Strong.

## XV. PRESBYTERY OF LYONS.

William L. Page,  
John McMaster,

George J. Serven.  
Fletcher S. Johnson.  
Franklin Williams.

## XVI. PRESBYTERY OF NASSAU.

Lewis Lampman,  
Clarence Geddes,

Joseph R. Huntting.  
O. Smith Sammis (2).

## XVII. PRESBYTERY OF NEW YORK.

*Ministers.*

William J. Macdowell,  
Joseph P. Lestrade,  
John Hall,  
Henry M. MacCracken,  
Edward P. Payson (2)  
James S. Ramsay,  
William W. Page,  
Joseph J. Lampe,  
David G. Wylie,

*Ruling Elders.*

Warner Van Norden.  
Kiliaen Van Rensselaer.  
William Campbell.  
John C. Tucker.  
Henry C. Smith.  
William Wade.  
Duncan Kennedy.  
James Bayles.  
Charles A. Yost.

## XVIII. PRESBYTERY OF NIAGARA.

Levi G. Marsh,  
Cornelius S. Stowitts,  
Edgar P. Salmon,

Edwin E. Arnold.  
Veder Cole.  
John Whitney.

## XIX. PRESBYTERY OF NORTH LAOS.

## XX. PRESBYTERY OF NORTH RIVER.

Joseph K. Wight,  
George L. Richmond (2),  
Frank M. Carson (2).

Ogden D. Daley.  
John Dales (2).

## XXI. PRESBYTERY OF OROOMIAH.

## XXII. PRESBYTERY OF OTSEGO.

Charles K. McHarg (2),  
Nathan B. Knapp,  
James Otis Denniston (2).  
Henry T. Scholl.

Peter Bowers.  
Rudolphus Alger.

## XXIII. PRESBYTERY OF ROCHESTER.

T. Dwight Hunt,  
Edward B. Walsworth,  
John Mitchell,  
Henry Wickes,  
Samuel A. Freeman,  
J. Edward Close,  
Theodore W. Hopkins,  
Peter Lindsay,

Harrison A. Lyon.  
Louis Chapin.  
John M. Pardee.  
Frederick Probst.  
John R. Strang.  
Henry S. Woodruff (2).  
Harvey B. Graves (2).  
John S. Morgan (2).

## XXIV. PRESBYTERY OF ST. LAWRENCE.

*Ministers.*

L. Merrill Miller,  
George Harkness,  
Lewis R. Webber (2),  
Alfred T. Vail (2).

*Ruling Elders.*

De Alton Dwight.  
Anson A. Potter (2).  
Thomas C. Phillips (2).

## XXV. PRESBYTERY OF SIAM.

## XXVI. PRESBYTERY OF STEUBEN.

John Waugh,  
William A. Niles,  
George R. Smith,  
Charles P. Luce.

George W. Howe.  
Alonzo Van Wie.  
Orton O. Laine.

## XXVII. PRESBYTERY OF SYRACUSE.

Jeremiah Petrie,  
George B. Spalding,  
George Bayless,  
Charles D. Barrows,  
Douglas P. Birnie,

Darwin L. Pickard.  
Edwin Allen.  
Edwin Peck.  
Alva Waterbury.  
Arvin Rice.

## XXVIII. PRESBYTERY OF TROY.

John Tatlock,  
Ninian B. Remick (2),  
Jeremiah M. Chrysler,  
William Reed (3),  
Arthur H. Allen (2),  
Adrian V. S. Wallace (3).

John F. Clark.  
Edward N. Dauchy.  
Horace B. Silliman.  
Theodore E. Button.  
Simeon B. Lanehart (3).

## XXIX. PRESBYTERY OF UTICA.

Chester W. Hawley,  
Dwight Scovel,  
Leicester J. Sawyer,  
Henry M. Dodd,  
J. Westby Earnshaw,  
William C. Taylor.

Henry Waterbury.  
J. Theodore Knox.  
John Calder.  
Herman W. Tompkins (2).  
William Heath (3).

## XXX. PRESBYTERY OF WESTCHESTER.

*Ministers.*

Daniel N. Freeland,  
J. Aspinwall Hodge,  
George W. F. Birch,  
John H. Eastman,  
J. Ritchie Smith,  
William J. Cumming,  
William Hart Dexter,

*Ruling Elders.*

Joseph H. Crane.  
John G. Clark.  
Edmund S. Mills.  
Harrison Travis.  
David F. Hollister.  
George W. Carpenter.  
Sanford R. Knapp (2).

The following delegates were absent :

*Presbytery of Albany :* Elder—John G. Serviss.

*Binghamton :* Elders—Myron L. Jones, Charles A. Clark.

*Boston :* Ministers—John L. Scott, Joseph W. Sanderson; Elders—Ebenezer M. McPherson, George Edwards, Alexander Fullerton, A. McWilliams.

*Buffalo :* Elders—Edward A. Skinner, Francis A. Board.

*Champlain :* Elders—George H. Beckwith, Charles L. Hubbard.

*Chemung :* Elders—Emmett B. Russell, Truman H. Squier.

*Columbia :* Minister—Hugh K. Walker; Elders—Willis Baldwin, James V. Hulse.

*Genesee :* Elder—Moses Smith.

*Hudson :* Minister—James B. Fisher; Elders—Anton Hautch, Winthrop S. Gilman, Charles Marvin.

*Long Island :* Elders—Levi W. Halsey, James H. Foster.

*Lyons :* Minister—Jacob Dyk.

*New York :* Minister—John M. Worrall; Elder—John J. Stevenson.

*North River :* Ministers—Frederick B. Savage, William G. Westervelt, Thomas C. Straus; Elders—R. Howard Wallace, Charles E. Bingham, Leonard N. Wyant, Henry V. D. Reid.

*Otsego :* Elders—David Russell, Horace C. Walter.

*St. Lawrence :* Elder—Charles N. Conkey.

*Steuben :* Elder—Lewis F. Wygant.

*Troy :* Minister—William M. Johnson; Elders—Daniel B. Howard, William H. Coon.

*Utica :* Minister—Wilson B. Parmelee; Elders—James Harris, James S. Aldridge.

The Rev. CHARLES C. WALLACE, of the Presbytery of Boston, was elected Moderator, and was duly inducted into office.

The Rev. ALFONSO R. OLNEY, of the Presbytery of Albany, and the Rev. WILLIAM WAITH, of the Presbytery of Buffalo, were elected Temporary Clerks.

The Committee of Arrangements, through its Chairman, the Rev. WILLIAM H. HUBBARD, reported the following recommendations, which were adopted:

1. That the morning sessions begin at nine o'clock, and close at twelve ; the first half hour to be spent in devotional services, in accordance with the Standing Rule;

That the afternoon sessions begin at two o'clock, and close at half-past five, except on Wednesday, when the session shall begin at half-past two;

That the evening sessions begin at half-past seven o'clock, and close at the pleasure of the Synod.

2. That at half-past two o'clock on Wednesday, the Sacrament of the Lord's Supper be administered ; after which the Rev. George C. Heckman, the Secretary of the Assembly's Committee on the One Hundredth General Assembly, be heard.

That on Wednesday evening a popular meeting for Home Missions be held, to be addressed by the Rev. Messrs. John Hall, Henry Kendall, Arthur T. Pierson, and Elder Warner Van Norden.

The Rev. Arthur T. Pierson, of the Synod of Pennsylvania, being present, was invited to sit as a Corresponding Member.

Adjourned until to-morrow at nine o'clock, A. M.

Closed with prayer.

### WEDNESDAY, October 19, 9 o'clock, A. M.

The Synod met, and spent the first half hour in devotional services.

The roll was called, and the following delegates, not previously enrolled, were reported as being present :

*Presbytery of Albany* : Minister—Andrew V. V. Raymond.

*Binghamton* : Elder—James M. Stone.

*Buffalo* : Elders—Charles B. Armstrong, Elbert Chamberlain.

*Cayuga* : Elders—Brainerd Lyon, Samuel C. Van Sickle, Uri Clark.

*Columbia* : Minister—George C. Yeisley; Elder—Elias W. Dutton.

*Hudson* : Elders—Frederick Bodine, Jonathan L. Whitaker.

*Nassau* : Elder—O. Smith Sammis.

*New York* : Minister—Edward P. Payson.

*North River* : Ministers—George L. Richmond, Frank M. Carson; Elder—John Dales.

*Otsego* : Ministers—Charles K. McHarg, James Otis Denniston.

*Rochester* : Elders—Henry S. Woodruff, Harvey B. Graves, John S. Morgan.

*St. Lawrence* : Ministers—Lewis R. Webber, Alfred T. Vail; Elders—Anson A. Potter, Thomas C. Phillips.

*Troy* : Ministers—Ninian B. Remick, Arthur H. Allen.

*Utica* : Elder—Herman W. Tompkins.

*Westchester* : Elder—Sanford R. Knapp.

The minutes of yesterday's session were read and approved.

The Rules for Judicatories appended to the Form of Government, as amended by the General Assembly, were adopted as the rules of business during the present sessions of the Synod.

It was ordered, that in recording the minutes of the present sessions, all honorary titles be omitted.

The Moderator announced the following

### STANDING COMMITTEES:

#### 1. BILLS AND OVERTURES:

*Ministers*—Joseph E. Nassau, George B. Spalding, Charles C. Carr, Albert T. Chester, James S. Ramsay, Cornelius S. Stowitts, James C. Forsythe.

*Elders*—Edward P. Durant, John Gilchrist, Edmund S. Mills, Rathbun J. Hunt, James B. Holmes, Horace B. Silliman.

#### 2. JUDICIAL BUSINESS:

*Ministers*—J. Aspinwall Hodge, Samuel M. Hopkins, William A. Niles, Edward B. Walsworth, John Tatlock, Walter Laidlaw, Lewis H. Morey.

*Elders*—Edward C. Walker, James W. Mairs, Warner Van Norden, De Alton Dwight, Franklin Williams, Edwin Allen.

#### 3. MINUTES OF THE GENERAL ASSEMBLY:

*Ministers*—L. Merrill Miller, J. Westby Earnshaw, Andrew Burrows.

*Elders*—James Bayles, J. Alvah Tyler.

#### 4. FINANCE:

*Elders*—Kiliaen Van Rensselaer, Selah B. Strong, Henry Yawger, Leander M. Covert, Frederick Probst.

#### 5. LEAVE OF ABSENCE:

*Ministers*—John Burrows, William J. Cumming, Lewis Lampman.

*Elders*—S. Maxwell McIntyre, Arvin Rice.

#### 6. TO NOMINATE VISITORS TO THEOLOGICAL SEMINARIES, COLLEGES, &c.:

*Ministers*—Augustus W. Cowles, Joseph Gamble, Robert Court, John H. Eastman.

*Elders*—Louis Chapin, John Calder, Joseph R. Hunting.



7. TO NOMINATE THE WOMAN'S COMMITTEE ON HOME MISSIONS :  
*Ministers*—Samuel Dunham, J. Ritchie Smith, Jeremiah M. Chrysler, Edgar P. Salmon.

*Elders*—John C. Tucker, John G. Clark, Darwin L. Pickard.

8. TO NOMINATE THE PERMANENT COMMITTEE ON TEMPERANCE:  
*Ministers*—David M. Reeves, Martin D. Kneeland, Wallace B. Lucas, Dwight Scovel.

*Elders*—David F. Hollister, Theodore E. Button, Ogden D. Daley.

9. TO NOMINATE TRUSTEES AND EXAMINERS OF ELMIRA COLLEGE :

*Ministers*—James N. Crocker, Reuben H. Van Pelt, J. Edward Close, George Bayless.

*Elders*—Edwin Weller, Frank Edgerton, John M. Pardee.

The Moderator also announced the following

#### COMMITTEES ON THE RECORDS OF THE PRESBYTERIES :

1. ALBANY: . . . *Ministers*—Theodore W. Hopkins, Theron Brittain; *Elder*—Robert Henderson, Jr.
2. BINGHAMTON: . . . *Ministers*—Isaac V. W. Schenck, John L. Gourlay; *Elder*—James Hendrick.
3. BOSTON: . . . *Ministers*—Charles H. Baldwin, Robert A. Blackford; *Elder*—Harrison Travis.
4. BROOKLYN: . . . *Ministers*—William F. Faber, Alvin Cooper; *Elder*—Charles A. Yost.
5. BUFFALO: . . . *Ministers*—Charles Ray, George K. Fraser; *Elder*—James L. Northup.
6. CAYUGA: . . . *Ministers*—Chester W. Hawley, Charles D. Barrows; *Elder*—Edgar G. Dusenbury.
7. CHAMPLAIN: . . . *Ministers*—Robert H. Wilkinson, Newton L. Reed; *Elder*—Thomas A. Mabin.
8. CHEMUNG: . . . *Ministers*—Cassing H. Dibble, Henry Schlosser; *Elder*—Peter C. Don.
9. CHILE: . . . . [No records.]

10. COLUMBIA: . . . *Ministers*—Henry H. Lipes, John G. Hehr;  
*Elder*—James Rodgers.
11. GENESEE: . . . *Ministers*—Oliver Hemstreet, Horace T.  
Chadsey; *Elder*—Henry L. Butler.
12. GENEVA: . . . *Ministers*—Wallace B. Lucas, James R. Rob-  
inson; *Elder*—George J. Serven.
13. HUDSON: . . . *Ministers*—Samuel Whaley, Arthur Newman;  
*Elder*—William McCarroll.
14. LONG ISLAND: . . *Ministers*—Wilber O. Carrier, Henry Wickes;  
*Elder*—John Markley.
15. LYONS: . . . . *Ministers*—John E. Lloyd, Joseph P. Les-  
trade; *Elder*—Henry C. Smith.
16. NASSAU: . . . . *Ministers*—William L. Page, William J. Mac-  
dowell; *Elder*—Fletcher S. Johnson.
17. NEW YORK: . . . *Ministers*—William W. Totheroh, John Mc-  
Master; *Elder*—Peter H. Cadmus.
18. NIAGARA: . . . . *Ministers*—William W. Page, John Mitchell;  
*Elder*—Ebenezer Warner.
19. NORTH LAOS: . . [No records.]
20. NORTH RIVER: . . *Ministers*—Joseph J. Lampe, Henry T. Scholl;  
*Elder*—Edwin E. Arnold.
21. OROOMIAH: . . . [No records.]
22. OTSEGO: . . . . *Ministers*—Joseph K. Wight, Daniel N.  
Freeland; *Elder*—Veder Cole.
23. ROCHESTER: . . . *Ministers*—John Waugh, William Hart Dex-  
ter; *Elder*—William Campbell.
24. ST. LAWRENCE: . . *Ministers*—Nathan B. Knapp, Jeremiah  
Petrie; *Elder*—Peter Bowers.
25. SIAM: . . . . . [No records.]
26. STEUBEN: . . . . *Ministers*—Levi G. Marsh, Henry M. Dodd;  
*Elder*—Rudolphus Alger.

27. SYRACUSE: . . . *Ministers*—Peter Lindsay, George R. Smith ;  
*Elder*—William Wade.
28. TROY: . . . *Ministers*—Charles P. Luce, George Harkness ; *Elder*—John Whitney.
29. UTICA: . . . *Ministers*—Samuel A. Freeman, Douglas P. Birnie ; *Elder*—Duncan Kennedy.
30. WESTCHESTER: . *Ministers*—T. Dwight Hunt, William C. Taylor ; *Elder*—Harrison A. Lyon.

Printed copies of the Docket of Business, and of the Minutes of 1886, were distributed.

Overtures, memorials, appeals and complaints were called for, and the papers presented were placed in the hands of the Stated Clerk.

The records of the Presbyteries were presented, and referred to the Examining Committees, whose reports were made the order of the day for to-morrow at three o'clock.

The following resolution was presented, and referred to the Committee on Bills and Overtures:

*Resolved*, That the Synod hereby transfers the five churches in the twenty-third and twenty-fourth wards of the City of New York, namely, Bethany, Potts Memorial, Riverdale, Tremont First, and West Farms, with their ministers, from the Presbytery of Westchester to the Presbytery of New York, and makes the territory of the latter Presbytery coterminous with the city limits.

It was made the first order for to-morrow afternoon to hear the report of the Committee on Religion and Public Education.

The report of the Treasurer of the Synod was presented, and referred to the Committee on Finance.

A communication from the General Assembly's Permanent Committee on Temperance was presented, and referred to the Committee of Arrangements.

The Committee on Systematic Beneficence and the Work of the Church presented the following report, which was accepted:

The Minutes of the Assembly for 1887 show that this Synod contributed to the work represented by the Boards of the Church, \$670,474; a gain over the previous year of \$49,796. The average per communicant is \$4.47, an increase of thirteen cents.

The view in detail is as follows :

<i>Increase.</i>		<i>Decrease.</i>	
Home Missions.....	\$17,898	Foreign Missions.....	\$30,956
Publication and S.-S. Work.....	996	Education.....	666
Church Erection.....	37,734		
Relief Fund.....	4,402		
Freedmen.....	1,983		
Sustentation.....	1,286		
Aid for Colleges.....	17,119		
Total.....	\$81,418	Total .....	\$31,622

The miscellaneous contributions, \$294,207, show an increase of \$51,412.

The amounts remitted directly to the Boards aggregated \$382,787, so that the Synod gave to agencies which are not doing the work of the Boards, not less than \$287,687. Add the aggregate of the miscellaneous column, and it is difficult to avoid the conclusion that the Boards could have done far more efficient work if they had received a fair portion of the \$581,894, which our churches diverted to other channels of benevolence.

The Presbyteries in their benefactions outside of the Boards stand in the following order: Nassau, \$246; Champlain, \$456; Lyons, \$463; Steuben, \$615; Columbia, \$624; Chemung, \$747; Boston, \$764; Otsego, \$769; Niagara, \$1,104; Hudson, \$1,169; St. Lawrence, \$1,963; Binghamton, \$1,998; Genesee, \$2,747; North River, \$2,873; Cayuga, \$3,138; Troy, \$6,148; Utica, \$7,480; Syracuse, \$8,849; Rochester, \$9,056; Westchester, \$13,259; Brooklyn, \$16,282; Buffalo, \$18,665; Albany, \$33,378; New York, \$105,716. Geneva and Long Island show an excess in favor of the Boards.

The General Assembly of 1886

*Resolved*, "That each Presbytery urge all churches under its care to raise the amount of their offerings for the Boards at least ten per cent. above last year, and that the Presbytery and each Session take measures to see it done."

Hence it was to be the aim of this Synod to raise, during the past year, for

Home Missions.....	\$263,479	Church Erection.....	\$ 61,418
Foreign Missions.....	235,037	Ministerial Relief.....	29,891
Education.....	30,533	Freedmen.....	27,140
Publication.....	7,251	Aid for Colleges.....	23,734

The ten per cent. increase was reached for Publication, Church Erection, Ministerial Relief, and Aid for Colleges. With these exceptions there appears to be a decrease of nearly seventeen per cent.

As a tolerably accurate gauge of faithfulness to the order of the Assembly, it may be noted that the following Presbyteries reached the ten per cent. increase and over:

Albany, 47 per cent.; Brooklyn and Steuben, 40; Buffalo, 31; Rochester and Syracuse, 30; Troy, 23; Boston, 22; North River and Westchester, 19; Chemung and Columbia, 17; Binghamton, 14; Cayuga, 12.

The following Presbyteries show an increase, but below ten per cent.:

Nassau, 5 per cent; Utica, 4; Otsego, 3; Geneva, 2; Hudson, 1; Genesee, (\$2.00).

The following Presbyteries show a decrease:

Niagara, (\$37.00); New York, 2 per cent.; St. Lawrence, 11; Champlain, 14; Lyons, 21.

The symmetry of our reports is marred by 2,496 blanks in the columns of contributions. Westchester has 56, Hudson 59, Geneva, Long Island and Niagara each 65, North River 69, Lyons 70, Genesee 77, Steuben 80, Cayuga 81, Champlain 83, Brooklyn 86, Buffalo 87, Columbia 88, Nassau 91, Otsego 93, Chemung 112, Binghamton and Boston each 118, Rochester 120, St. Lawrence 121, New York 122, Troy 132, Albany 142, Utica 146, Syracuse 150.

The Sabbath-schools of the Synod have contributed \$29,828 to the Boards, and \$41,569 to other benevolent objects; an increase in the first case of \$11,473, and in the latter of \$17,968. Total increase, \$29,441.

The Woman's Societies have contributed \$3,051.66 for the Freedmen; \$50,604.75 for Foreign Missions, and \$31,911.38 for Home Missions; in all \$85,567.79.

The Board of Home Missions expended \$23,461.90 within the bounds of the Synod. The Synod paid into the treasury of the Board, \$154,573.18. The number of men commissioned is 84.

Of the non-contributing churches the Presbyteries of Champlain, Long Island and Rochester have none; Brooklyn, Hudson, Otsego, Steuben and Westchester, each one; Geneva and Lyons, each two; Cayuga and Columbia, each three; Nassau and Niagara, each four; Binghamton, Boston, Chemung, St. Lawrence, Syracuse and Utica, each five; Genesee and North River, each six; Buffalo, seven; Troy, nine; New York, ten, mostly the chapels; and Albany, twelve.

A decrease of \$30,956 in gifts to the Board of Foreign Missions indicates a lack of that high sense of responsibility which should possess the heart of every Presbyterian with respect to our foremost agency for the conversion of the world. There were, however, only 35 non-contributing churches, distributed as follows: Albany, six; Binghamton, seven; Boston, nine; Brooklyn, four; Buffalo, nine.

The Board of Education received \$14,797.08 from the Synod, and expended \$9,052.79 in the support of 88 candidates for the ministry.

Of the 322 non-contributing churches, Albany has twenty-one; Binghamton, fourteen; Boston, eight; Brooklyn, nine; Buffalo, fifteen; Cayuga, ten; Champlain, eleven; Chemung, thirteen; Columbia, ten; Genesee, nine; Genesee Valley, eight; Geneva, ten; Hudson, eight; Long Island, seven; Lyons, ten; Nassau, nine; New York, fifteen; Niagara, ten; North River, six; Otsego, thirteen; Rochester, fifteen; St. Lawrence, twelve; Steuben, seven; Syracuse, eighteen; Troy, twenty-two; Utica, twenty-three; and Westchester, nine.

There seems to be a marked indifference to the Board of Education on the part of some of our larger churches. One of 225 communicants in the Presbytery of Albany; another in the Presbytery of Binghamton, of 255; another in the Presbytery of Boston of 130; another in the Presbytery of Troy of 358; five in the Presbytery of Brooklyn, consisting respectively, of 4020, 577, 532, 434, and 262, sent nothing to this Board.

The fact that there are 102 vacant pulpits in this Synod, inspires the suggestion that these large churches are doing what they can to ensure the continuance of the un-Presbyterian system of stated supplies.

The Board of Publication and Sabbath-School Work has had five colporteurs in commission within the Synod. They have labored 568 days, sold 2316 and given away 1479 volumes, distributed 67,662 pages of tracts and periodical literature, visited 3292 and converted and prayed with 2692 families, visited 67 Sabbath-schools, and addressed 106 meetings. The list of non-contributing churches is as follows: Cayuga, Geneva, Hudson, each nine; Long Island, Niagara, ten; Champlain, Lyons, North River, Otsego, eleven; Columbia and Westchester, twelve; Binghamton and

Steuben, fourteen; Brooklyn, Buffalo, Genesee, Nassau, fifteen; Chemung, Utica, sixteen; Boston, St. Lawrence, nineteen; Albany, twenty; Syracuse, twenty-one; Rochester, Troy, twenty-two; and New York, twenty-nine.

The Board of Church Erection received \$17,485.25 from the Synod, and made grants amounting to \$3,400. Eight church buildings are the fruit of its beneficent work. Boston and Hudson Presbyteries have each eight non-contributing churches; Geneva, Lyons, Steuben, nine; Brooklyn, Champlain, Genesee, ten; Cayuga, Long Island, Nassau, Niagara, eleven; Columbia, Westchester, twelve; North River, Otsego, thirteen; Buffalo, Rochester, fifteen; Binghamton, Chemung, St. Lawrence, Syracuse, sixteen; Albany, eighteen; Troy, Utica, nineteen; and New York, twenty-five; a total of 342.

The Board of Ministerial Relief afforded aid to the amount of \$15,885. It received from the churches, \$28,670.97.

There were 246 non-contributing churches, Geneva, North River and Westchester having each four; Steuben, five; Genesee, New York, six; Brooklyn, Long Island, seven; Boston, Lyons, eight; Champlain, Hudson, Nassau, nine; Buffalo, Cayuga, Niagara, Otsego, ten; Chemung, Columbia, St. Lawrence, eleven; Binghamton, Rochester, thirteen; Syracuse, fourteen; Albany, Troy, fifteen; and Utica, seventeen.

The Board of Missions for Freedmen received \$21,670.09. There were 331 non-contributing churches, of which Hudson Presbytery has three; Boston, five; Brooklyn, Geneva, each six; Buffalo, Genesee Valley, Steuben, seven; Cayuga, Genesee, Niagara, nine; Long Island, ten; Westchester, eleven; Columbia, Lyons, twelve; Champlain, Chemung, Rochester, thirteen; Binghamton, Nassau, fourteen; North River, fifteen; Syracuse, sixteen; Albany, St. Lawrence, seventeen; Otsego, eighteen; Troy, nineteen; Utica, twenty-three; and New York, twenty-six.

The Board of Aid for Colleges received \$8,271.84, not much over one-fifth of the gifts of the Synod to the object which the Board represents. The wisest outlay at Hamilton, Elmira and Le Roy does not excuse 306 churches for their neglect to contribute to this Board. Of these Hudson Presbytery has eight; Long Island, eleven; Niagara, twelve; Columbia, Geneva, each thirteen; Lyons, fourteen; Cayuga, Champlain, Genesee, Nassau, fifteen; Brooklyn, North River, Otsego, Westchester, sixteen; Chemung, Steuben, eighteen; Binghamton, twenty; Buffalo, St. Lawrence, Syracuse, twenty-two; Boston, Rochester, twenty-four; Albany, twenty-eight; Troy, twenty-nine; New York, thirty; and Utica, thirty-one.

The Assembly's Permanent Committee on Temperance received \$126.85, from the following Presbyteries: Binghamton, Boston, Brooklyn, Hudson, Long Island, New York, North River, Troy, Utica, one church in each; Albany, Chemung, two churches in each; Buffalo, Rochester and Westchester, three churches in each; in all twenty-two churches.

BROOKLYN Presbytery reports that worship by offerings does not take in the way intended. There is a strong disposition to exercise presbyterial oversight in constraining churches to show cause why they do not take collections for certain Boards.

CHAMPLAIN tells us that there are indications of a growing sentiment and practice with our ministers and churches in the direction of Systematic Benevolence. The amount of pressure which of late years has been brought to bear from many sources on this subject ought to and does tell. A number of the churches have a system of weekly offerings. The largest and wealthiest church, which had previously given to but two Boards, is now contributing to all our agencies of benevolence.

COLUMBIA is improving in two important lines of action, giving to more objects, and reaching a larger aggregate. Most of the churches, if they were not isolated and

among the mountains, might possibly do more. But depleted by death and removals, they do well even to hold their own in the way of beneficence.

GENEVA shows a steady increase in benevolence for the last three years, to the amount of \$2,275. This is largely due to the agitation of the subject in the Presbytery. More than one of the churches have thus been induced to fill all the blanks.

HUDSON increased the total of its gifts \$3,630.34 over last year. There was an advance of 58 cents in the average per member, an improvement without parallel during the past nine years. From twenty-three answers to a circular, it appears that about twenty church members give a tenth to the Lord, and one hundred and twenty adopt some other standard of proportionate giving.

LONG ISLAND has advanced beyond the figures of the previous year in the sum of \$449. The average per member is \$1.54. The women have helped in the work with wonderful vigor and perseverance, and have raised more than a third of the entire amount for Home and Foreign Missions. Every one of the churches, even the poorest, is giving something.

LYONS testifies that the churches are increasing both in the spirit and measure of Christian giving. Death has taken some of the most liberal givers. Worshipful and proportionate giving is attaining prominence in preaching and church work. There are persons in several of the churches who have adopted the tithe system.

NEW YORK has a Committee on Systematic Beneficence whose aim is to have every church contribute to every Board.

NIAGARA laments the fact that nearly all its country churches are barely self-sustaining. This state of affairs naturally interferes with their contributions. We do not hear that these churches have tested the reflex power of Christian giving.

NORTH RIVER announces that systematic, proportionate and worshipful giving is the rare exception, and that only thirteen of the twenty-nine churches gave to all the Boards during the last year.

ROCHESTER notes that the work of benevolence seems to have called a halt with the standard of the last three years, instead of reaching forth to the Bible standard of giving "as God hath prospered." Diminished incomes have interfered with the flow of contributions in the rural churches. Sixteen of the forty-four churches have contributed to all the Boards.

SYRACUSE discusses the subject of Systematic Beneficence every time the Presbytery meets. Its efforts are marked by an aggressive spirit and a considerable modification of past methods.

UTICA shows about thirty per cent. of blanks, takes about 300 copies of *The Church at Home and Abroad*, and has but a small number who give a definite proportion of their incomes.

WESTCHESTER has ordered that in the visitation of the churches, especial attention be given to the subject of Systematic Beneficence. The Report shows an increase in the contributions of churches which are among the most liberal in their benevolence.

With respect to the current year your committee has been informed of the following contributions up to October 1st:

Board of Home Missions.....	\$31,847
Woman's Executive Committee....	11,376
Board of Foreign Missions.....	12,269
Board of Publication, Children's Day Offering.....	2,173
Board of Church Erection.....	7,281
Synodical Sustentation.....	3,361



In view of action taken by the last Assembly the *minimum* amount per communicant which should be contributed by the Synod to the objects named is as follows:

Home Missions.....	\$1.14
Foreign Missions.....	1.43
Publication and Sabbath-School Work.....	.14
Church Erection.....	.21
Ministerial Relief.....	.21
Centenary Fund for Ministerial Relief.....	1.43
The remaining \$4,000,000 of the Centenary Fund.....	5.74
Synodical Sustentation.....	.15

As the Synod of the "Empire State" we but stand in our lot when we push to the uttermost our ability to make this great republic Emmanuel's Land through the Board of Home Missions. With an open door to 1,050,000,000 unto whom it is appointed once to die, but after this the judgment, we but tell the truth with regard to this Synod when we say that it is too biblically orthodox to allow any hypothetical second probation to cut the nerve of its zeal in behalf of the Board of Foreign Missions. With the necessity laid upon us of having more ministers from our own churches and institutions, in view of the fact that the Church is never equal to the crises of her militant state without her divinely ordained leader, the Gospel Ministry, our churches ought to give far more to the Board of Education. With all history proclaiming the benefits of Presbyterian literature, and with a publishing agency which the Assembly has thoroughly scrutinized, and which has improved methods of working, we challenge a denial of the assertion that no church in this Synod has the shadow of a reason for disregarding the claims of the Board of Publication and Sabbath-School Work. With Home Missions demanding the more effectual support of its right arm, and with the precious memories suggested by the "Wilson Memorial Fund" for houseless ministers, we mistake the temper of our Synod if its ear be not quick to heed the call of the Board of Church Erection. Nor will this great and noble body do anything to restrain, but surely everything to enlarge the enthusiasm which this centennial year has awakened towards Ministerial Relief. With seven millions in our own land stretching out their hands to us for schools and churches, how can our pastors and people fail to appreciate the needs of the Board of Missions for Freedmen? We but take up the work which Eliphalet Nott and Samuel Kirkland laid down when we further the interests of the Board of Aid for Colleges and Academies. The proper care of our own portion of the Master's vineyard demands a hearty support of the Plan of Synodical Sustentation.

The following recommendations are submitted :

1. That each Presbytery be urged to arrange for the visitation of the churches within its bounds, for the promotion of Systematic Beneficence and the Work of the Church.
2. That the attention of the Presbyteries be directed to the action of the General Assembly with respect to Home Mission Conventions, and simultaneous meetings in behalf of Foreign Missions.
3. That the Synod earnestly appeals to pastors, Sessions and congregations to make an active effort, in connection with the Five Million Centenary Fund, to complete the endowment of Hamilton and Elmira colleges.
4. That the Synod commend the work of the Secretary of the Board of Education in securing individual endowments, with the hope that many may be found in the churches who will thus preach the gospel by proxy.



5. That the Synod regards with interest the increasing circulation of *The Church at Home and Abroad* in our congregations, and urges that each pastor and Session use strenuous efforts to place a copy in every family; not only that the magazine may become self-supporting, but also that our people may be fully informed of the work of the Church.

6. That the Synod cordially approves the effort of the Assembly's Committee on the One Hundredth General Assembly to raise one million dollars for the endowment of the Board of Ministerial Relief.

7. That while objects not connected with the Presbyterian Church constantly appeal to our congregations for assistance, and while many of them are excellent in themselves, it is the judgment of the Synod that Christian work can be done more wisely and economically through the regularly organized machinery of the Church. It is urged, therefore, that churches, Sabbath-schools and individuals remember the prior claims of our own Boards.

The recommendations were adopted.

The Committee on Systematic Beneficence was requested to prepare an abstract of the foregoing report for publication in the religious papers, and was directed also to forward to the Stated Clerk of each Presbytery a list of its congregations that have failed to contribute to the work of the General Assembly, that suitable action may be taken by the Presbytery.

The Rev. Messrs. Elijah R. Craven, of the Synod of New Jersey, Benjamin T. Jones, Daniel W. Poor and Henry Kendall of the Synod of Pennsylvania, Henry A. Nelson of the Synod of Missouri, Robert W. Holman of the Synod of Atlantic, and William H. Weaver of the Synod of Baltimore, being present, were invited to sit as Corresponding Members.

On the recommendation of the Committee of Arrangements, the Rev. Henry A. Nelson was invited to assist the Moderator in the administration of the Lord's Supper, and the following Ruling Elders were designated to serve the communicants: John H. Osborne, Edward C. Walker, Rathbun J. Hunt, Ebenezer Warner, Kiliaen Van Rensselaer and William McCarroll.

An invitation from the Faculty to visit the Auburn Theological Seminary at the close of the session on Thursday morning was accepted, with the thanks of the Synod.

The Committee on the Endowment of Elmira College presented a report, which was accepted and referred to the following committee: Rev. Messrs. Henry M. MacCracken, John Hall and L. Merrill Miller, and Elders Edward P. Durant and Warner Van Norden.

The committee appointed to prepare a history of the Synod, presented its report through its acting Chairman, the Rev. Samuel M. Hopkins. The report was accepted, and placed upon the docket.

The Stated Clerk reported the following papers, which were referred to the Committee on Bills and Overtures :

1. A communication from Rev. Henry A. Nelson, editor of *The Church at Home and Abroad*.
2. A communication from the Presbytery of Westchester concerning the transfer of certain of its Churches.
3. A petition from the First Church of Tremont to be transferred to another Presbytery.
4. An overture from the Presbytery of Buffalo, respecting churches having Stated Supplies.
5. An overture from the Presbytery of Utica concerning the marriage of minors.
6. A memorial to the General Assembly requesting a change in the mode of reporting benevolent contributions; deferred from last year.

A recess was taken until half past two o'clock, P. M.

Closed with prayer.

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WEDNESDAY, October 19, 2.30 o'clock, P. M.

The Synod met and celebrated the Sacrament of the Lord's Supper, in accordance with the arrangement.

A brief recess was taken, after which the business of the Synod was resumed.

Owing to the absence, on account of illness, of the Rev. George C. Heckman, Secretary of the Assembly's Committee on the One Hundredth General Assembly, and on the recommendation of the Committee of Arrangements, the Rev. Daniel W. Poor, Secretary of the Board of Education, and the Rev. Erskine N. White, Secretary of the Board of Church Erection, addressed the Synod, in place of the regular order of the day.

The Committee on the Endowment of Hamilton College presented its report, which was accepted, and pending its farther consideration, the Rev. Henry Darling, President of the College, addressed the Synod by invitation.

The report is as follows :

Five years ago the movement to secure an endowment for Hamilton College was inaugurated.

It was proposed to raise five hundred thousand dollars, secure appropriate legislative action, and bring this institution under the care of the Synod of New York.

The excellent history of Hamilton College, its large and influential body of alumni, its present appointments and property, its affiliations with the Presbyterian Church, the need of an institution for higher education in the great State of New York under the care of the Presbyterian Church, and the proposition made to this Synod by the Board of Trustees of Hamilton College, were reasons which led the Synod to enter most cordially and earnestly into the effort to raise the proposed endowment fund.

The plan to secure a collection from every church connected with the Synod, and solicit subscriptions from individuals, was undertaken. A disappointing result followed. Committees appointed by the Synod have reported that "they were impressed with the conviction that Hamilton College should receive the sympathy and support of the Presbyterian Church in this state, and that its projected endowment should be accomplished at no distant day." That distant day has come, and the reports and recommendations of Committees and Synods have not been acted upon by the large constituency in the State of New York.

The Trustees of Hamilton College, unwilling that the plan of having the institution brought into organic relation with the Synod should fail, passed, June 29, 1886, the following resolutions:

*Resolved*, That the Board hereby expresses its willingness to be brought into still closer relations with the Presbyterian Church than those that now exist; and in case an endowment of \$300,000 shall be tendered to the college, this Board pledges itself to favor or procure such legislation as may be feasible or practicable, as well as to adopt such resolutions as may be deemed expedient in order to bring the college into organic connection with the Synod of the Church.

*Resolved*, That such portion of the subscription to the fund known as the Presbyterian Endowment Fund of \$500,000 as has been paid into the treasury of the college be credited upon the fund of \$300,000, provided for by the foregoing resolution.

Your committee, in accord with the new conditions presented by the Trustees of Hamilton College, engaged the Rev. Martin D. Kneeland for a few weeks preceding the commencement exercises in June last, to secure a transfer of all the subscriptions made under the former condition, to the new condition, and to prosecute the work of increasing the subscription toward the endowment of \$300,000. Mr. Kneeland has the hearty thanks of the committee for his admirable service. He has given to the work six weeks of time.

There have been obtained—

Transfers of old subscriptions.....	\$29,083
New subscriptions.....	17,950
Scholarships—old .....	6,000
Scholarships—new. ....	4,000
Alumni Endowment Fund.....	1,960
Total Renewals and New Subscriptions obtained.....	\$58,993

Of this, \$35,083 are renewals, or transfers of old subscriptions from the \$500,000 endowment plan to the \$300,000 endowment, and \$23,910 are new subscriptions to

the latter. Of these subscriptions the sum of \$13,829 has been paid to the Treasurer of the college.

We are informed that the total subscriptions which have been made, transferred or made applicable to the \$300,000 endowment, and are valid, amount to..\$150,052.21  
That of these there has been paid to the college..... 62,164.25

Yet unpaid.....\$ 87,887.96

Yet to be raised to complete the \$300,000 endowment.....149,947.79

From verbal promises and communications we are encouraged to believe that from further renewals of old subscriptions and from other sources known to your committee, contributions to an amount exceeding \$50,000 can be secured, if the Synod shall cordially endorse and press on this work.

Impressed with the importance of the great enterprise which the Synod of New York has undertaken, and the urgent necessity for general and immediate action, the committee recommends:

1. That a new committee of eight ministers and six laymen be chosen, to carry forward such measures as the Synod may adopt for completing the endowment of Hamilton College in the sum of three hundred thousand dollars.'

2. That a committee of three be appointed to nominate the Endowment Committee for the ensuing year.

3. That the Synod authorize its Endowment Committee to secure, if practicable, the services of some competent person to visit the churches and act as financial agent in the work of securing the proposed endowment.

4. That the Endowment Committee be authorized to appropriate from the money received, at the rate of forty dollars per week for the services of such agent, and such sums as may be required for his necessary traveling expenses.

5. That the Synod urge upon its ministers and churches the importance of this endowment, and ask their earnest co-operation with the Committee and its Financial Agent in their work. This recommendation is emphasized, because in recent action the General Assembly, in view of its Centennial year, has commended the endowment of our educational institutions to the benevolence of our churches. We ask, therefore, that Hamilton College have this special consideration throughout the bounds of the Synod.

6. That the Synod commend to the Presbyteries the plan of securing at least one Presbyterian scholarship for Hamilton College, from every Presbytery of the Synod. Were this plan adopted it would add upwards of \$50,000 to the proposed endowment.

The recommendations were adopted.

The Rev. Messrs. L. Merrill Miller and Charles C. Carr, and Elder Horace B. Silliman, were appointed to nominate the Committee for the ensuing year, on the Endowment of Hamilton College.

The Committee on Bills and Overtures reported the following papers:

No. 1. A petition from the First Church of Tremont to be transferred from the Presbytery of Westchester to the Presbytery of New York ;

No. 2. A certified copy of the action of the Presbytery of Westchester, offering no objection to the transfer of certain churches within its bounds;

No. 3. A resolution on the same subject referred by the Synod to this committee.

The following action is recommended :

*Resolved*, That all that portion of the territory of the Presbytery of Westchester comprised in the Twenty-third and Twenty-fourth Wards of the city of New York, together with the five churches of Bethany, Potts' Memorial, Tremont First, West Farms and Riverdale, and their pastors, be, and it hereby is, set off from the said Presbytery of Westchester to the Presbytery of New York; and that the territory of the Presbytery of New York be henceforth coterminous with the city limits; it being understood that this transfer is in accordance with action taken by both Presbyteries at their recent stated meetings.

The recommendation was adopted.

On the recommendation of the Committee of Arrangements it was made the first order of the day to-morrow morning to hear the report of the Committee on the Appointment of a Synodical Superintendent for the Western District, to be followed by the reports of the Synodical Superintendents; the second order, to hear the Rev. Elijah R. Craven, the Secretary of the Board of Publication and Sabbath-School Work; and the third order, to hear the Rev. George C. Heckman, Secretary of the Assembly's Committee on the One Hundredth General Assembly, should he be able to be present.

It was

*Resolved*, That in view of the organized movement on the part of dealers in strong drink, and others, to obtain the right to sell drink after two o'clock P. M. on the Lord's day, and of the attempt to make the aiding of the movement a condition of election to the Legislature, a committee be appointed to report what action in the matter should be taken by the Synod.

The Rev. Messrs. John Hall, T. Ralston Smith and Henry M. MacCracken, and Elders Edward P. Durant and Louis Chapin were appointed the committee; and its report was made the fourth order of the day to-morrow morning.

A recess was taken until half-past seven o'clock, P. M.

Closed with prayer.

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WEDNESDAY, October 19, 7.30 o'clock, P. M.

After the recess devotional services were held, and addresses on Home Missions were delivered by the Rev. John Hall, who presided,

Elder Warner Van Norden, and the Rev. Messrs. Henry Kendall and Arthur T. Pierson.

Adjourned until to-morrow at nine o'clock, A. M.

Closed with prayer.

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THURSDAY, October 20, 9 o'clock, A. M.

The Synod met, and spent the first half hour in devotional services.

Prayer was offered by the Moderator.

The Roll was called, and the following delegates, not previously enrolled, were reported as being present:

*Presbytery of Cayuga:* Ministers—Asa S. Fiske, John T. Wills.

*Troy:* Ministers—Adrian V. S. Wallace, William Reed; Elder—Simeon B. Lanehart.

*Utica:* Elder—William Heath.

The minutes of yesterday's sessions were read and approved.

On the recommendation of the Committee of Arrangements, the orders of the day were modified, and the Rev. Elijah R. Craven, the Secretary of the Board of Publication, addressed the Synod.

On the recommendation of the Nominating Committee, the following were appointed the Committee on the Endowment of Hamilton College: Ministers—Edward G. Thurber, William S. Hubbell, Henry H. Stebbins, Levi Parsons, George C. Yeisley, Charles C. Hemenway, J. Wilford Jacks, Martin D. Kneeland; Elders, Horace B. Silliman, Charles A. Hawley, Kiliaen Van Rensselaer, Theodore S. Hubbard, Thomas T. Flagler, William F. Lee.

On the recommendation of the Nominating Committee, the following persons were duly elected Trustees of Elmira College:

For three years: Rev. Augustus W. Cowles, Rev. George C. Curtis, Rev. Evert Van Slyke, Rev. William A. Niles, Rev. Isaac Jennings, Jr., Mr. Archibald McClure, Mrs. Helen M. McWilliams.

For two years: Mrs. Helen B. Turner, in place of Hon. H. Boardman Smith, resigned.

For one year: Miss Anna B. Pratt, in place of Rev. George D. Meigs, resigned.

And the following were duly chosen as Examiners of Elmira College:

For three years: Rev. Stanley D. Jewell, Rev. Isaac Jennings, Jr., Rev. A. Cameron McKenzie.

The committee appointed last year to choose and commission a Synodical Superintendent for the Western District of New York, under the Synod's plan for Sustentation, reported as follows:

That it convened in Rochester, January 18, 1887, when all the members were present except the Rev. Charles E. Robinson, who was absent from the country.

After careful deliberation, the Rev. Wallace B. Lucas, of the Presbytery of Cayuga, was duly elected Superintendent, to serve from May 1, 1887, with a salary at the rate of \$1,500 per annum.

The report was accepted.

The Rev. Messrs. James N. Crocker and Wallace B. Lucas, the Synodical Superintendents, presented the following report, which was accepted:

According to appointment we entered upon the work assigned us May 1, 1887, and have prosecuted it diligently during the five months to October 1st instant:

Visits to congregations.....	96
Sermons preached.....	106
Administration of Lord's Supper.....	7
Baptisms.....	2
Meetings of Presbyteries attended .....	16
Ministers called upon.....	73
Families visited.....	163
Prayer Meetings attended .. ...	17
Funerals.....	3
Miles traveled.....	10,686
Expenses on the field.....	\$277.89
Received for supplying pulpits.....	\$281.66

It is hardly possible, however, to give results in figures, for much of the work has been initiatory, in fields not before visited; and negotiations as to pulpit supply are not completed in many instances where there is promise of success. Besides, as the work is done in connection with presbyterial committees and church Sessions, it is not always easy to decide to whose credit the final success should be given.

Other results than obtaining pulpit supplies or pastors, such as renewed spiritual interest among the people, the stimulus to more and better work through the various agencies in the congregations, aid given in matters of debt, or in raising funds for the erection of churches and parsonages, and the general fostering and development of Presbyterianism, can be judged of better by what the members of the Presbyteries observe than by any figures which we could give. But much has been done in these



directions with a success that calls for gratitude to the Master who has blessed it. Pastors of weak churches, in isolated places, have been visited and sympathized with in their labors, for which they have expressed thanks after this manner: "You do not know how much good your coming has done me. It has encouraged me to go on with my work."

We interpret the past action of the Synod to mean that the office of Superintendent is not a substitute for any presbyterial or synodical agencies existing previously, but a practical supplement to them through the special combination afforded by the Synod.

And so, while we are acting by the appointment of the Synod, access to the vacant churches is sought through the presbyterial committees; and the attitude assumed is that of the expression of good will, sympathy and fostering care on the part of the Presbytery towards the weaker churches.

We report a cordial reception by the Presbyteries and their committees, and a hearty coöperation in advancing the work entrusted to our hands. The churches also return a warm response to the expressions of synodical and presbyterial sympathy. Even though sometimes the officers and members of weak congregations, tired by long effort that has seemed to them fruitless, may not at first have the courage to hope, yet hearts grow warm and hands grow strong again, under the assurance that the Presbytery does care for its isolated and weaker members; and the coming of a living personal agent is hailed with an appreciation of the wisdom and kindness that established the work. We bring back to the Synod on behalf of the weak churches thanks for this practical application of Presbyterian polity.

It often happens that self-sustaining, vacant congregations apply for help in securing pulpit supplies and pastors. Advice is sought; preaching is called for; and conferences are held with Sessions and trustees concerning the interests of the churches. And as ministers who desire places apply to us for information, opportunity is afforded of making such ministers and churches mutually acquainted.

Not only this, but opportunity is found by the Superintendents of stirring up the self-sustaining churches to help others and commend the cause of synodical aid in favorable circumstances. Financial assistance is also secured, since all such churches pay the usual amounts for the supply of their pulpits, which are credited by the Superintendents to the expense fund. This money is paid out as congregational expenses, and is not a collection for synodical aid. By this means, and by accepting what the weak churches voluntarily offer, the expense account is kept nearly balanced.

We beg to suggest to the presbyterial committees that prompt information of changes in pulpit supplies, and of opportunities of organizing new churches, will greatly aid the work to which the Synod has called us. Quick response will be given to all such information.

Inasmuch as the work in each Presbytery has been reported to the chairman of its committee, so that the Presbytery is kept informed of the work within its own bounds, it does not seem essential to repeat here the list of churches which have been aided.

But who can doubt that the nature and importance of the work commend it to every one desiring the prosperity of the churches and the salvation of souls? A successful rural church furnishes recruits for the business centers and the frontier. A Presbytery is but the aggregate of churches, as the Synod is of Presbyteries, and the same law of supply holds good. Presbyteries and Synods become mighty through the force of loving and energetic work. And a successful Presbytery or Synod will furnish the men and the money for the evangelizing of the world through all the



established agencies. Well watered, vigorous roots mean stately trunks, strong branches, beautiful foliage and abundance of fruit.

The Rev. James N. Crocker also reported the labors performed from October 1, 1886, to April 30, 1887, within the bounds of the Presbyteries of Albany, Champlain, Columbia, Lyons, Otsego, St. Lawrence, Troy and Utica.

The Synodical Superintendents addressed the Synod.

The following committee was appointed to consider the Plan of Sustentation, and the interests of the work during the coming year: *Ministers*—Leander T. Chamberlain, L. Merrill Miller, Joseph E. Nassau, T. Ralston Smith, Asa S. Fiske; *Elders*—Edward P. Durant, Horace B. Silliman, Edward C. Walker, Theodore S. Hubbard.

The report of the Treasurer of the Synodical Aid Fund was presented and referred to the same Committee.

In the absence of the Rev. George C. Heckman, detained by illness, Elder Warner Van Norden addressed the Synod in behalf of the Assembly's Committee on the One Hundredth General Assembly, with special reference to the One Million Endowment Fund for the Board of Ministerial Relief.

A resolution from the Presbytery of Westchester, relating to "Education and Indian Schools" was presented, and referred to the Committee on Bills and Overtures.

The committee appointed last year to prepare and forward a memorial to the Legislature of the State of New York, petitioning for the incorporation of a system of licenses in the marriage laws of the State, presented the following report, which was accepted:

Your committee prepared, and, in the name and behalf of the Synod, sent to the Legislature of the State of New York a Memorial concerning an amendment of the marriage laws of this State. It is understood that similar memorials were sent to the Legislature by other Christian denominations.

The subject was frequently pressed also upon the attention of members of the Legislature, in personal interview and by letter; and the course of legislation was carefully watched. The outcome has been disappointing.

Towards the close of the session a bill on this subject, known as the Wemple Bill, was passed, which, however, was not in all its features an improvement, and was not welcomed by any general approval.

It proved also to be unacceptable to the Governor, who vetoed it.

The result is that the statute remains as heretofore.

The Committee on Bills and Overtures farther reported as follows:

No. 4. A communication from Rev. Henry A. Nelson, the editor of *The Church at Home and Abroad*, calling the attention of the Synod to the circulation of the magazine, which is only a little more than four to each hundred of communicants within the bounds of this Synod.

The following action is recommended :

*Resolved*, That the Synod heartily endorses this magazine as now conducted, and earnestly commends it to the increased patronage of our people.

No. 5. An overture from the Presbytery of Utica relating to the marriage laws of the State, especially with a view to securing legislation forbidding the solemnization of marriage between minors without the consent of parents.

The following action is recommended :

*Resolved*, That the Rev. Joseph E. Nassau, Rev. T. Ralston Smith and Elder Edward C. Walker be a committee to prepare and forward, in the name and in behalf of the Synod, to the Legislature of the State of New York, at its next annual session, a Memorial, petitioning that Honorable body to revise and change the marriage laws of the State of New York, so as to incorporate therein a system of licenses by the civil authority such as is now in force in other States of the Union; and that in the discretion of the committee such Memorial be accompanied with a prepared bill for the action of the Legislature suitable to carry such system into effect.

No. 6. A resolution presented to the Synod last year, and deferred for consideration to the present session, as follows :

*Resolved*, That the Synod memorialize the General Assembly to the effect that under the respective designations of contributions in the statistical columns of the Assembly's Minutes, there be entered only the sums which pass through the treasuries of the several Boards.

It is recommended that no action be taken.

No. 7. An overture from the Presbytery of Buffalo praying the Synod to recommend to the Presbyteries that they request all churches under their charge now without settled pastors, or having stated supplies, to take immediate action looking to the settling of pastors, or to show cause to their respective Presbyteries, at their next stated meetings, why such action has not been taken.

The following answer is recommended :

Inasmuch as it is properly the prerogative of the Presbytery to adjust the relations between churches and ministers, no action is required by the Synod. But as the whole subject is one that is closely related to the peace and prosperity of the Church, the Synod calls the attention of the Presbyteries to it, and urges action when such is needed.

No. 8. A resolution from the Presbytery of Westchester, concerning the recent action of the Federal government in forbidding instruction in the native languages in Indian schools, and debarring our missionaries from the use of the Dakota Bible.

It is recommended that no action be taken for want of sufficient information as to the facts in the case.

The recommendations were severally adopted.

The Permanent Committee on Sunday-School Work presented the following report, which was accepted, and its recommendations were adopted :

In presenting its first report the committee bespeaks earnest attention to five fundamental considerations:

*First*—In the present conditions of Church life, the Sunday-school holds a place second only to the preaching service and the so-called "stated worship." It has already come to pass that not far from one-half the immediate province and power of the average church is in the teaching of those gathered in the Sunday-school. The very numbers indicate the importance: in the Presbyterian churches of the United States not less than one million two hundred thousand pupils; in the seven leading denominations not less than nine and a half millions; absolutely "the flower of the land." They are those also who, by all odds, are the most impressible for good; who are to make or unmake the Church of the future; whose right training will yield a result of holy and resistless might. Any just conception, therefore, of Sunday-school interests must begin with the recognition of the actual breadth and height. The relation of the Church to the Sunday-school is absolutely crucial. If the latter is neglected, the former will suffer from center to circumference. If the latter fatally languishes, the former will decline as unto death. The conditions are providential. The inevitable consequences, in the one direction or the other, are so evident that he may run who reads.

*Second*—The actual power of the Sunday-school suggests the need of giving to it its rightful place in the Church organization. We suffer still from the fact that Sunday-schools, as such, originated outside of the Church. When Robert Raikes gathered his first classes, they were not from the children of the Church, nor were they assembled within church walls. Spiritual instruction was scarcely a paramount end. The pupils were the ragged poor. The place of meeting was a private house. The things taught were the alphabet, reading and writing, no less than the truths of God's word. There was no thought, at first, of inaugurating a new department in the Church's own organization. It was to be, at most, the Church going out of herself into the highways and byways, to do Christ's work. The builder builded, indeed, better than he knew. Churches were quick to see that systematic, scriptural instruction for the young was needed on their own ground. They took the Sunday-school within their own doors. Yet they still regarded it as partly extraneous in its character. They enlisted teachers for it, they gave money to it, in much the same spirit as when the work was wholly outside. Gradually the true conception of the Sunday-school as a divinely sanctioned feature of the Church itself has gained ground. Again and again has the General Assembly announced the true theory, and enjoined the right practice. Yet it remains for your committee to renew the appeal. Very much, on that side, has still to be accomplished. Not yet, in general, is the Sunday-school regarded in its true relation to the service of preaching and public worship. It is too often thought of as incidental, auxiliary, additional. Of right, it is essential, integral, fundamental.

*Third*—In that light may be seen the proper provision to be made by the church for the Sunday-school. (a) The church should give the Sunday-school competent financial support, classing its expenses with those for any other prime necessity of Church work or worship. As a rule, the entire support should be assumed by the church, thus leaving the school free to contribute to the benevolent objects which the

church approves. (*b*) The church should take full charge of the Sunday-school in its practical management. The church should regard itself as responsible for the instruction given in the Sunday-school. The pastor should be in an influential personal relation to it. It is well worth inquiring whether there is not great unwisdom in any apportionment of a pastor's duties which does not make that possible to him. (*c*) The church itself should be present in the Sunday-school. In idea, in ideal, the Sunday-school is the church teaching, the church, together with others, receiving instruction. There ought, accordingly, to be as large a proportion of the church members in the Sunday-school as at the preaching services. Nothing less than that will permit the realization of the Sunday-school's true mission. And again it is worth inquiring whether that is not an ill arrangement, or order of services, which does not make feasible such a church attendance at Sunday-school. Were the church to attend the Sunday-school, the Sunday-school would be likely to attend the church.

*Fourth*—When the church thus regards the Sunday-school, thus supports and guides it, thus attends it, then, and not till then, will the relation of the Sunday-school to the world be what is needed. At present, the church, as imperfectly represented in the Sunday-school, has but a precarious hold upon the children even of Christian families. Away from the school, which, in fact, is composed chiefly of the young, and which the church herself regards as only preliminary and subsidiary, there is a constant drift. Age is considered, by not a few of the church's own members, as properly enough suggestive of graduation from the Sunday-school, while, in the congregation outside the church, and in the world at large, there prevails the notion that the instruction of the Sunday-school is by no means essential. Let the Church be true to herself in the Sunday-school, and all this will substantially be changed. Let the Church set the Sunday-school in the very midst—preaching and Sunday-school teaching side by side. Let it come to be known that bulwarks and towers and palaces are, each and all, the bulwarks and towers and palaces of the Sunday-school as well as of the pulpit and the altar, and the world will be impressed and attracted. In comparison with the present sad facts, more than half a million children and three million of adults, in this one State, not in Sunday-schools, it will be as when the faithful of old, taking pleasure in her stones and having pity on her dust, rebuilt Jerusalem's walls and restored the sacred temple. In a work so beneficent, in a result so glorious, all the people rejoiced to have part. To Zion's light, thus rekindled, nations came, and kings to the brightness of her rising.

*Fifth*.—All this calls the Church to a consecration of the Sunday-school to purely spiritual ends. The Church herself is divine in origin and aim. Redeeming grace laid her foundations. Supernatural ministries have been vouchsafed to her upbuilding. Her commission is the commission to win, to subdue, all things to Christ and to his truth. To that end she welcomes the aid of science and art ; she invokes the assistance of architecture and music ; she stands as fostermother to culture and the amenities of courteous life. Yet she is, all the while, and only, "the Church of the living God." On corner-stone and on top-stone alike is graven the name which is above every name. By parity of reasoning, then, the Church is to consecrate the Sunday-school to the accomplishment of spiritual results. She is to guard it, and uphold it, as one of the great redemptive agencies. Around it she may gather the charms of literature and learning, of history and biography, of picture and song ; yet the supreme purpose, wholly pervasive and wholly controlling, is to be the saving of souls, and the building of them up on the most holy faith. Accordingly, the church is to see to it that, with

certain rare and necessary exceptions, the teachers in the Sunday-school are earnest, devoted Christians. So far as possible, she is to select those whose wisdom and experience make them able to draw water from the deep wells of salvation. In the persons of those who are appointed as guides and revealers, she is to magnify the glory of the truth as it is in Jesus. All ambitions, all methods, all results, which are not in harmony with such conduct of the Sunday-school, she is to reject; while upon the holy means employed and the holy purposes cherished she is continually to invoke the blessing from on high. Her prayer is always to be that the almighty Spirit will sanctify and seal, making human endeavor subserve the pure glory of God. And the prayer, the pleading, is to be the more earnest, in view of the surpassing possible effectiveness of the Sunday-school as an agency of good.

In the way of specific recommendations, in addition to those virtually contained in the considerations cited, nothing either there or here being interpreted as sanctioning any dis-esteem of religious instruction in the family, your committee proposes the following :

*First*—That in the system of instruction in the Sunday-school, there be adopted, in effect, the germinant, comprehensive methods of secular education. If, for example, the Sunday-school is to include, is to retain, as it ought, great numbers of the intelligent, the educated, the mature, as well as the younger and less cultured, there must be teachers who are correspondingly qualified. But such highly qualified teachers will require adequate preparation; a preparation which begins early and is continued until the normal class has rendered its completing service. In every Sunday-school there should be such a normal class, the members of it serving occasionally as substitute teachers, that thus experience may go hand in hand with knowledge.

*Second*—That the several Presbyterial Committees on Sunday-schools increase their resolute activity, and thus their practical efficiency. In the appointment of such committees there is wisdom of plan, and not a little good work is done. What is still needed, however, is a more devoted laboring and a more abundant fruitage. It is wholly practicable for the presbyterial committees to give manifest impulse to the best features of Sunday-school work and influence. The Sunday-school reports of the several Presbyteries should be promptly sent to the Synod's Permanent Committee on Sunday-schools, in accordance with the Synod's standing requirement. A valuable basis of comparison would thus be secured to the committee. During this last year only nine such reports were received.

*Third*—That the effort be made to increase the attendance at Sunday-school, by canvassing committees and extending special invitations; and that the movement be, if possible, with hearty consent on the part of the churches of the various evangelical denominations. It should be a union movement, with supreme care that non-attendants connect themselves with some Sunday-school, rather than that they join the canvasser's own school. When the invitation is thus extended, it is saved from all appearance of rivalry and of competition, and is, for that reason, at once more Christian and more successful.

*Fourth*—That the Synodical Superintendents be commissioned to do all in their power, consistent with their other duties, towards promoting the results called for by the foregoing considerations and recommendations.

*Fifth*—That the churches enter faithfully into the great work of fostering and establishing needed Mission Sunday-schools, beyond those immediately connected with the churches themselves. The salvation of souls, the right use of the power of lay

members of the church, the establishing of new churches growing out of such schools, all these give urgency to the demand for Sunday-schools among those otherwise neglected.

*Sixth*—That every pastor and elder at the Synod, or within the Synod's bounds, give to Sunday-school interests, in all their breadth and sacred importance, the earnest attention of his mind, the prayerful interest of his heart, and an unstinted measure of his consecrated toil. It is of the utmost importance that the elders of the church should be constant attendants at the Sunday-school.

The present members of the Permanent Committee on Sunday-School Work were reappointed, the Rev. Willis J. Beecher to serve as the chairman.

The following resolution was referred to that committee:

*Resolved*, That the Committee on Sunday-School Work be instructed to recommend some definite plan of supervision by the church Sessions in relation to the appointment of superintendents and teachers.

Prof. Charles Clouet of Paris, France, was invited to address the Synod in reference to his mission to this country.

A communication from the Rev. John L. Gourlay was presented, and referred to the Committee on Judicial Business.

A recess was taken until two o'clock, P. M.

Closed with prayer.

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THURSDAY, October 20, 2 o'clock, P. M.

The Synod met and was opened with prayer.

The committee to which was referred the report on the Endowment of Elmira College, presented the following recommendation, which was adopted :

Reaffirming the past action of the Synod regarding Elmira College, be it

*Resolved*, 1. That the present Committee on the Endowment be continued, with the exception of the Rev. Messrs. William A. Niles and J. Lovejoy Robertson, who are Trustees of the College, and with the addition of Messrs. Thompson C. Maxwell, Howard Elmer and Samuel D. Willard.

2. That out of this committee a Conference Committee be appointed, consisting of the Rev. Messrs. John McLachlan, Charles C. Hemenway, G. Parsons Nichols, J. Jermain Porter, and Messrs. Thompson C. Maxwell, Howard Elmer and Samuel D. Willard, with instructions to confer with the Trustees of the College as to the means best adapted to advance the educational and financial condition of the institution.



The Committee on Judicial Business presented the following report, which was adopted:

The committee having considered the communication from the Rev. John L. Gourlay, referred to it by the Synod, finds it to be informal, and, after consultation with the petitioner, recommends that it be returned to him.

The following minute, in reference to the powers of the Trustees of a Presbytery, was adopted:

WHEREAS, The Synod, in 1885, in response to a question in respect to the powers of Trustees of Presbyteries, gave deliverance of its opinion that "the Trustees of a Presbytery can make final disposition of funds entrusted to their care only as they are empowered by Presbytery to do so" (Minutes of 1885, p. 38), and

WHEREAS, The Synod in 1886 reaffirmed the said deliverance (Minutes of 1886, p. 43), and

WHEREAS, The General Assembly of 1887 (Minutes, p. 107), in response to an overture on the same subject decided that "the question is one that can be authoritatively answered only by the courts of the State"; therefore,

*Resolved*, That a committee of three be appointed by the Moderator, to take such action as it may deem best for obtaining an authoritative decision from the courts of the State upon the subject.

The committee was appointed as follows: Rev. John McC. Holmes, and Elders John S. Morgan and John R. Strang.

The Committee on Religion and Public Education presented the following report, which was accepted, and its recommendations were adopted:

The committee was first appointed in 1885, and was instructed to consider and to report upon the following resolution:

*Resolved*, That the Synod of New York, believing that the lessons of history and the traditions of American liberty forbid the union of Church and State, discriminates between Sectarianism and Religion, and affirms that so far as Public Education is concerned, an enduring morality must derive its sanctions, not from policy, nor from social customs, nor from public opinion, but from those fundamental religious truths which are common to all sects and distinctive of none.

It, therefore, urges upon its members the imperative necessity of opposing the attitude of indifference to religion which appears both in public school manuals and in the educational systems of reformatories, and at the same time, of using every proper influence to secure the incorporation with the course of State and National instruction of the following religious truths as a ground-work of national morality, viz:

- (1) The existence of a personal God.
- (2) The responsibility of every human soul to God.
- (3) The deathlessness of the human soul as made in the image of God, after the power of an endless life.
- (4) The reality of a future spiritual state beyond the grave in which every soul shall give account of itself before God, and shall reap that which it has sown.

At the last meeting of the Synod two reports were presented. The majority reported in favor of adopting the above resolution together with the following recommendations:

1. That the most strenuous efforts be made by us to maintain the school system in the spirit of the Fathers of the Republic as embodied in the National ordinance of 1787, which enacted that schools be encouraged for the sake of religion, morality and knowledge.

2. That the Synod, in co-operation with other religious bodies, should use its utmost diligence to secure the appointment as School Trustees, members of School Boards, and especially as Teachers, of such persons as possess a reverent faith in God, and self-sacrificing love for their fellow-men. Since the whole matter is practically in the hands of the instructors, we feel that this is of the first importance.

3. That the Synod should co-operate with other religious bodies to secure or retain the judicious, reverent reading of the Bible in all our public schools.

4. That the Synod enter its emphatic protest against the introduction or retention of anything sectarian in these schools such as the wearing of their religious garbs by teachers, or the inculcation of ecclesiastical tenets.

5. That a permanent committee of three be, at this session of Synod, appointed by the Moderator, to confer with committees from other religious bodies on this question, and to co-operate with them in the preparation of a Book of Morals, consisting of selections from the ethical precepts of the Holy Scriptures.

6. That the Synod instruct its ministers to bring this whole subject before their congregations by means of sermons or lectures concerning the relations of religion and morality to public education and to the permanence of a free State.

The minority maintained that in the circumstances peculiar to this country the State will "best foster the interests of an intelligent faith, and the interests of religion pure and undefiled, by declining to insist upon distinctive and extended religious instruction in the schools which are under her care, and which are supported by public funds."

Both reports were referred back to the original committee, enlarged by the addition of three ministers and two elders, with instructions to review all the facts of the case and to report the result at the present meeting of the Synod.

In accordance with these instructions your committee has reviewed the entire subject, and is more than ever impressed with the grave difficulties which the problem presents. At the same time, your committee is unanimous in its opinion that the present time demands that great emphasis be put upon the importance of a correct theory of the relation which religion sustains to public education. The reasons for this conclusion will be stated as briefly as possible.

The questions involved in the resolutions presented at previous sessions of the Synod are daily assuming greater prominence in the public mind. Not only are they occupying a conspicuous place in the most thoughtful reviews, and in secular and religious journals, but they have already been the subject of discussion and of decisive action in several organized religious bodies, and are attracting wide attention on the part of leading educators.

The Jews last year appointed Rabbi Gottheil of New York and Rabbi Lasker of Boston as a committee to represent them, and to confer with any similar committees appointed by other religious organizations; and these distinguished men are still acting in this capacity.

The Evangelical Ministers' Association of Boston has had an able committee since 1882 considering the subject in its practical relations, and those who were present at the Synod last year will remember that the report of your committee at that time contained an important letter from Rev. Joseph T. Duryea in which the action of the association mentioned was briefly outlined.

Your committee calls attention to the following resolutions adopted last year by the Synod of Illinois, as embodied in an overture from the Presbytery of Freeport:



"WHEREAS, The public schools of our country have come generally to the use of text-books, in history, science and literature, from which every religious and Christian element has been intentionally excluded ;

"*Resolved*, That the teaching of agnosticism or atheism in our public schools, directly or indirectly, is as truly the teaching of a creed as the teaching of Deism or Christianity.

"*Resolved*, That this studious ignoring of the Christian religion in the text-books of our public schools, and the practical agnosticism of the same, is untrue to the origin of our school system and inconsistent with its history, is unjust to the Christian communities which support the same, is dangerous to the morals as well as the faith of our children, and ought no longer to be tolerated by the people of our States.

"*Resolved*, That we ask the Synod of Illinois to consider a matter so vitally affecting the welfare of the Republic, and to express its judgment, as representing not less than twenty thousand of Christian families of the State.

"2. The Synod would also express its view of the great importance of the subject.

"3. That a committee of five be appointed to investigate the subject fully, and report to the next meeting of the Synod.

"4. That this committee be requested to represent this matter to other ecclesiastical bodies of other denominations, and suggest to them such measures as, in their judgment, they may think best."

Numerous organizations not religious have taken action upon this subject ; as, for example, the Woman's Christian Temperance Union, which very warmly advocates the inculcation of religious and moral truths by positive instruction in public schools. The same position has, also, been taken for many years by the National Reform Association.

It should also be stated that in the Province of Ontario, Canada, important action has been taken by the Government; and the Legislature has ordered that the Scriptures "shall be read daily and systematically," and the Lord's Prayer shall be recited both at the opening and closing of school. A form of prayer has also been published by the Department of Education in Ontario, together with a book of "Scripture Readings for Public and High Schools," which may be employed by any teacher in those schools.

Another fact is that a similar collection of Scripture readings has been in use in Massachusetts, New Jersey and Illinois for several years, to a greater or less extent. This manual, prepared by Mrs. S. B. Perry, was published by Lee & Shepard in 1870.

A third manual prepared by Rev. Edward D. Morris, of Lane Seminary, has the distinguishing feature of combining extracts from King James' Version, the Revised Version, the Bishop's Bible, the Douay Bible, the Coverdale Bible and the Tyndale Version. This manual, which is in use in parts of Ohio, and elsewhere, is published by Van Antwerp, Bragg & Company.

At its first meeting the General Committee appointed a sub-committee on Pertinent Facts, the substance of whose report is here embodied :

From correspondence with the New York State Sunday-School Association it was ascertained that at the beginning of the year 1887 there were in round numbers, in

Evangelical Protestant Sunday-schools .....	705,000
Roman Catholic and other Sunday-schools.....	250,000
In attendance upon no Sunday-school.....	745,000
Total .....	1,700,000

According to these figures, more than one third of the school population of the Empire State is without religious instruction.

This committee has obtained from the Bureau of Education at Washington the latest papers with reference to this subject as illustrating the experience of other nations. Among the large number of documents placed at its disposal by the courtesy of the U. S. Commissioner of Education two deserve notice, since from them mainly the following facts are obtained.

1. Matthew Arnold's "Special Report" of 1886 to the English Government, "Concerning Elementary Education in the Schools of Germany, Switzerland, and France."

2. The report of R. Laishley, LL. D., to the government of New Zealand, "Upon State Education in Great Britain, France, Switzerland, Italy, Germany, Belgium and the United States of America."

The last-mentioned document contains the results of Mr. Laishley's investigations when, for full three years, he studied the systems now in use in Europe and in our own land. It brings its information down to November, 1886, and it is to be noted that in every case the language used was submitted to the representatives of the several countries referred to. The report of the sub-committee is a condensation of the statements of Mr. Laishley which bear upon the subject in hand, and is embodied in his own language, as far as possible, in order to secure the accuracy of an eye-witness.

1. GREAT BRITAIN. "The system is nominally secular, but practically religious. The amount of religious teaching which shall be admitted is determined by the Boards of Education, subject to the approval of the Central Department, and in voluntary schools by the managers of those schools themselves. Great consideration is shown to existing differences of opinion by means of local option, by the conscience clause of the general law, by provision against sectarian teaching in Board Schools, and by means of public aid to denominational schools. By the phrase "the system is nominally secular but practically religious," is meant that, "in State-aided Schools religious instruction is not compulsory, or indeed encouraged." The conscience clause applies to all elementary schools receiving State aid. In Board Schools no religious catechism distinctive of any particular denomination is permitted. And in these schools no child can be compelled to attend the religious exercises if its parents or guardians object.

It is evident, therefore, that "*de lege*, the English system is essentially secular, though not yet compulsorily so; but *de facto*, it is religious so far as the majority of the ratepayers in districts, or the managers of voluntary schools (aided by the State), may decide to have it."

2. FRANCE. "The system here is at present strictly secular, although it purports to be absolutely neutral in religion, and not hostile to it. But, in private schools, religion is optional.

"In public schools, instruction of any kind must be given by laymen. Monks and nuns are precluded from teaching in municipal schools. Even the name of God is excluded from the public schools of Paris."

This condition of things is accounted for by the recent violent reaction from priestly rule. The dominating question there has been, and still is, "whether the Catholic priesthood or the bulk of the people shall control the public school. The people have for the time being won the day, and it was only last year that the law was passed delegating all the instruction in the public school to laymen. Extraordinary emphasis is laid at present upon a thoroughly secular education. Meantime there is a vast amount of friction, and hostile influences are bitter and powerful."

3. BELGIUM. "Recent law confers a certain amount of power to localities to subsidize denominational schools, but does not show consideration towards all minorities.

"State system is secular, subject to important reservations; for instance, communes may place religious and moral teaching at the head of the programmes of some or of all of their primary schools. Such teaching, however, must be given at the beginning or end of other instruction. Children whose parents request it are to be excused from assisting. Inspection, however, does not extend to religious and moral instruction."

4. ITALY. "Religious instruction by lay head-masters is imparted in nearly all primary schools on Saturday. But it forms no part of school examination, nor does proficiency in it aid class promotion. In secondary schools and universities no religious instruction is given. Religious feelings are protected by a conscience clause. But the Roman Catholic dignitaries are dissatisfied because religious instruction is not in State schools the basis of education, and when given is not conducted as they approve."

5. SWITZERLAND. "Religion is the basis of education in primary and secondary schools. It occupies as a rule the foremost place on the programme. The amount and character of the religious education given is regulated by the various Cantons, and is not, therefore, uniform." But the most remarkable virtue of the Swiss government is that "not only is religious liberty carefully protected by federal law, but great consideration for differences of religious belief is shown in every case. For example, though Berne is a Protestant Canton, Roman Catholic schools have been established there by law. (The Protestant population of Berne in 1880 was 463,163; the Catholic only 65,828.) And on the other hand, in Lucerne, where the Roman Catholics are in the majority, regular religious instruction is given to Catholic children in the school, and to the Protestants out of school and out of school hours."

And, in brief, the universal rule in Switzerland is that "public schools must be so conducted that they may be frequented by members of all religions without any intrusion on liberty of creed or conscience," while, nevertheless, religion is made the basis of education and is given the first position on the programme.

As Mr. Laishley says, "the Swiss have concluded that the existence of such a Republic is an impossibility, unless all of its citizens are educated, and that to ensure such universal and sufficient education the following conditions are indispensable:

1. "Compulsory attendance laws, and gratuitous instruction."
2. "Religion as a basis of education, while painstaking consideration is shown for the religious feelings of all in every Canton."
3. "Local government in all matters primarily affecting localities, especially in religion."

"The Articles of Confederation state that liberty of creed and conscience is inviolable; that no one can be obliged to take part in a religious association or in religious instruction; that nobody can be obliged to do any religious act, or be punished in any way for any religious opinion; that in the sense of these acts the parent or guardian disposes of the religious education of children until their sixteenth year; that the exercise of civil or political rights must not be limited by any conditions of a clerical or religious nature; and that no one is obliged to pay taxes which are fixed especially for the clerical purposes of a religious body to which he does not belong."

These are important facts. But on the other hand it must not be overlooked that although in the total of all the Cantons the Roman Catholics form a large proportion

of the population, the order of the Jesuits and all affiliated societies are not tolerated in any part of Switzerland, and their members are prohibited from taking any part in the active work either of the churches or of the schools. This last mentioned prohibition may, by special decree of the Confederation, be extended to other clerical orders whose action is dangerous to the State, or a trouble to the peace which exists between other denominations.

6. GERMANY. "Here religion is universally the basis of education, occupying the first place on the programme in all elementary schools. In normal schools, also, religious instruction is included in the established curriculum. But not only is religious liberty carefully protected, but great consideration is shown towards (virtually) all."

Matthew Arnold's report contains the following language: "In Germany the schools are confessional, or, as we say, denominational; *i. e.*, they are Evangelical, Catholic, or Jewish (for the sect ramifications of Protestantism are not considered). When there are enough children of the confession of the minority, a separate school is established for them, but where there are not enough and they are taught with the children of the confession of the majority, there is, so far as I could learn, no unfair dealing, and no complaint.

"In Saxony, where the Catholics are a small minority (in round numbers 73,000 to nearly 3,000,000 of Protestants), there are confessional schools for Catholics; but, of course, many scattered Catholic children are attending Protestant schools. Of these children, the older ones must stay away from the religious instruction; the younger ones may follow it, if their parents please, and often do follow it. In the great town school of Lucerne I found about 400 Protestant children in class with 2,900 Catholics. The Catholic children receive their religious instruction at school, the boys from the director of the institution, the girls from a priest; the Protestants receive theirs out of school, and out of school hours.

"But at the large country school of Krientz, near Lucerne, I found that even in the head classes, the few Protestant children were receiving religious instruction along with their Catholic schoolmates, the parents approving. The only case of religious difficulty that came under my notice was at Zurich, where some excellent people, evangelical Protestants, considering the Protestantism of the public training college and schools too broad and too lax, had founded, by private subscription, a more evangelical college and school, which had been very successful" (page 8).

Again, Matthew Arnold says in his report (page 12): "The general Lehrziel or aim prescribed for religious instruction by the programme of German schools is 'to get the saving facts and the saving doctrines of Christianity apprehended and appropriated by the child.' Nothing can be better. The instruments to be used are the Scriptures, the Lutheran catechism, and the church hymns. Bible stories, and the learning of Bible sentences, and of verses of hymns by heart, are the religious instruction of the seventh (or lowest) class; in which the average age is six years and a half."

"In the fourth class, where the average age is nine and a half years, 'three hours a week are given to instruction in religion.' Here the children 'are taken through Bible history down to the close of the Acts of the Apostles, and they are taught the exposition given by the Lutheran Catechism to the decalogue and the Lord's Prayer.' But, he adds, 'the most valuable portion of the religious instruction is still, in my opinion, the Bible passages and church hymns learned by heart.

"Class I. (boys from 13 to 14), have two hours a week for religion," Mr. Arnold continues. "Parables and hymns are still learned by heart and repeated. A further

"useful part of the instruction here is the acquaintance given with the literary history" and translation of the Bible.

"But the higher one rises in a German school, the more is the superiority of the instruction visible. Again and again I find written in my notes, *THE CHILDREN HUMAN*. They had been brought under teaching of a quality to touch and interest them, and were being formed by it." "The fault of the teaching in our popular schools at home is, as I have often said, that it is so little formative; it gives the children the power to read the newspapers; to write a letter; to cast accounts; and gives them a certain number of pieces of knowledge, but it does little to touch their natures for good and to mould them." \* \* \* \* "The excellent maxim of that true friend of education, the German schoolmaster, John Comenius, 'The aim is to train generally all who are born men to all which is human,' does in some considerable degree govern the proceedings of popular schools in German countries."

"No one can deny that religion can touch the sources of thought, feeling and life; and I had not been prepared for the seriousness with which the religious instruction is given in Germany, even in Protestant Germany, and for the effect which it produces. Little or nothing was said in Lutheran schools about the Church and its authority, about the clergy and their attributes; but I was surprised to find with what energy and seriousness points raised by the catechism—for example the question in what sense it can be said that God tempts man—were handled, and of the intelligence and interest with which the children followed what was said, and answered the questions put to them. The chief effect of the religious teaching, however, lies in the Bible passages, and still more in the evangelical hymns, which are so abundantly learned by heart and recited by the children. No one could watch the faces of the children, of the girls particularly, without feeling that something in their natures responded to what they were repeating and was moved by it. It is said that two-thirds of the working classes in the best-educated countries of Protestant Germany are detached from the received religion, and the inference is drawn that the religious teaching in the schools must be a vain formality. But may it not happen that chords are awakened by the Bible and hymns in German schools which remain a possession even though the course of later life may carry the German adult far away from the Lutheran dogma."

The chief lesson which the example of Germany teaches the world, however, is thus expressed by Mr. Laishley, in summing up his conclusions from a thorough study of her schools:

"The learned classes are not tyrannically insisting upon their own tenets, but exemplifying (a) that whatever conclusions they may have arrived at are not to be arbitrarily imposed upon others: (b) that tyrannical action in matters of religion is not only unjust and impolitic \* \* \* but death to national peace, and hence to national happiness: (c) that the only policy worthy of a great nation in religious matters is not merely toleration but consideration of the present feelings of (virtually) all: (d) that such universal and thorough disciplinary processes" \* \* \* "should be provided as will enable each person" \* \* \* "to form just conclusions on religious and all other truth and error: and (e) that in order to attain that object there should be no friction, no religious bitterness, no chafing or undue interference with liberty of thought or action in matters of individual or primarily local concern, and a removal as far as possible of all influences which may prove hostile or obstructive to the grand end in view—training a naturally hardy people to sound views and able and vigorous action."

7. UNITED STATES. Finally, Mr. Laishley refers to the United States and says:

"Public education in the United States has not yet arrived at that completion "which justifies its imitation as a complete system" (p. 79).

"Arrangements for religious teaching are a source of discontent, especially to the "Roman Catholics. They are not on a basis which satisfies all, or nearly all, and "cannot be deemed permanent" (p. 73).

"In the American system there is much that induces commendation: especially

"(a) Large powers of local government, including powers of direct local taxation:

"(b) Compulsory attendance laws so far as they exist, although they exist only to "a limited extent:

"(c) The promotion of technical instruction, including prominence given to "drawing:

"(d) The requirement of certain States respecting the knowledge of the influence of alcohol upon the human body: and

"(e) The provisions, so far as they extend, against the improper employment of "children."

But on the other hand he says: "Respecting the States generally there exists the "want of adequate provisions affecting (a) school accommodation, (b) compulsory education, (c) length of school terms, (d) training, standard of qualification, and appointment of teachers, (e) religious instruction, (f) physical training, (g) inspection, "(h) infant school arrangements, and (i) injurious employment of children: involving an unjustifiable amount of illiteracy, religious friction, incompetent teaching in "too many cases, and a very general absence of that thoroughness without which "veneer is apt to take the place of substance — causes which, as it seems to me, not "only retard the progress but sap the core of any nation."

It remains for us to add, in this summary of Mr. Laishley's report, the two recommendations which he has seen fit to make to his own national government concerning religious instruction in its public schools.

"(1) That school committees, or some such popularly elected local bodies, be empowered to decide in respect of their several localities what shall be the course adopted respecting religious instruction, subject to

"(a) A conscience clause, similar to the one in force in England, with some verbal alterations:

"(b) And to the clause in the main English act, or a similar clause, forbidding any religious formulary or catechism which is distinctive of any particular denomination to be taught in any State school.

"But that, in any event, morals and manners be obligatory in all standards.

"(2) That in case of any conscientious objection to the course which may be adopted in a locality by the school-governing body, aid be granted to denominational schools to such extent, and subject to such a conscience clause, State inspection, examination, control, audit, etc., as may be just."

"In part of Canada there is a State concession that any person liable to be taxed "may, if he pleases, have the right to elect to support a denominational school, and be "thereupon to a certain extent exempted from public rates."

This method of solving the question has been adopted also in Victoria. The Manitoba School Act of 1871 places the control of public schools under a Board



of Education appointed by the "State Governor in Council," this Board to consist of two sections; one Protestant, composed of twelve members; one Catholic, composed of nine members. "Each section has exclusive control of the schools of its own denomination; the number under the control of the Protestant section of the Board at the close of the year 1886 being 426, and the number under the control of the Catholic section, 53."

The report of the Superintendent of Education in that Province for 1886 says: "It will be gratifying to all lovers of good citizenship as well as of educational progress to note that from the organization of the system of management in 1871, at which period the Protestant schools numbered sixteen and the Catholics seventeen, up to the present, there has been an almost entire absence of the frictions and disagreements that have marked the progress of education in some of the sister provinces."

Your committee is unanimous in presenting the following recommendations:

*First*—That the Synod affirm its conviction that our national vigor and permanence are guaranteed only by a religiously grounded morality.

*Second*—That, without claiming it to be the province of the State to teach religion for religion's sake, the Synod should yet confess its belief that, in order to the State's own interest, there should be, in every school maintained by the State, the inculcation of such principles of dependence upon God and obligation to Him, as are essential to sound learning, safe character and wholesome citizenship.

*Third*—That the Synod should encourage the appointment of such teachers as shall be in accord with the spirit of the second recommendation, and bring the entire weight of its influence to bear against whatever, by statement or suggestion, shall antagonize the claims of the God upon whom we depend and to whom we owe obligation.

*Fourth*—That your committee should be continued to communicate to the Synod whatever information it may be able to secure as to the policy pursued in this particular in other Christian countries and the results respectively reached; and to scrutinize and report upon whatever attempts may be made to introduce atheistic teaching into our public schools.

*Fifth*—That the Synod should instruct its ministers publicly to recognize the difficulties in which the case is involved, and to bring those difficulties to bear as an argument for more thorough, intelligent and faithful religious instruction on the part of the family, the Sunday-school and the Church.

It was

*Resolved*, That the Synod cordially approves of the movement for the introduction of thorough and systematic inductive study of the English Bible into our Colleges and Universities, as an elective in the regular curriculum for a degree; and that it will coöperate heartily in promoting this movement so far as the personal influence of its members may extend.

The Committee of Visitors to Auburn Theological Seminary presented the following report, which was accepted:

The committee reports that its visit to the Seminary was an occasion of much interest, in the evidence afforded, by the examinations and commencement addresses, and by intercourse with the students and professors, of the good work that is done there in training men for the ministry. The whole tone of the institution, intellectual and moral, gave the committee much satisfaction.

The wants of the Seminary are so fully set forth in the report of the last Committee of Visitors, that there is need but to confirm what is there said.

The only change to be noted, in the arrangements for instruction, is the appointment of adjunct-professor Rev. James S. Riggs to a full professorship of Biblical Greek, which will enable the Seminary to retain his services in the department for which he has such peculiar qualifications.

The Committee of Visitors to the University of the City of New York presented the following report, which was accepted:

The Committee of Visitors convened in March at the University of the City of New York [Department of Arts and Sciences], and was courteously received by the Chancellor, Vice-Chancellor and Professors. After Divine service in the chapel, the committee visited in succession the various departments of instruction, observing with satisfaction and approval the earnest and scholarly spirit manifested in each classroom.

Opportunity was afforded the committee of inquiring into the educational policy of the University; its sympathy with the essentials of thorough Christian usefulness, and its fidelity to evangelical belief. On these important points, as on others relating to the intellectual and material completeness of the University as a literary institution, the committee obtained satisfactory information. It is prepared to endorse the favorable opinions expressed by the Committee of Visitors reporting in 1886, and to commend the University of the City of New York "to the Christians and the churches of our fellowship, and the fostering care of the Synod itself."

The committee calls the attention of the Synod to the following brief particulars, indicating the hopeful outlook of the University:

(a) Increase in the number of undergraduate students from 105 in 1886, to 116 in 1887, a gain of over 10 per cent.

(b) The raising of the standard of admission, as shown by a comparison of the catalogues of 1886 and 1887.

(c) The addition to the Faculty of a Professor of Hebrew, whose course was elected (1886-7) by five members of the junior class.

(d) The addition of an Associate Professor of Mathematics.

(e) The successful inauguration of "Monday Lectures on Morals and Religion." Lectures were given in 1886-7 by Rev. Messrs. Howard Crosby, Charles F. Deems, Theodore L. Cuyler and Talbot W. Chambers, and the late President Roswell D. Hitchcock, of Union Seminary; also by General Swayne and W. H. Thomson, M. D.

(f) The present year (1887-8) opens with a freshman class above the average in numbers and ability.

(g) In the Graduate Division of the Department of Arts and Sciences, a most important enlargement of power has been secured by the addition of three courses: Comparative Religion, by Rev. Frank F. Ellinwood; Modern Greek, by Prof. Henry M. Baird; History of Art, by Dr. Wallace Wood. These new courses are made possible by timely pecuniary help from friends of the University. Results of the highest value to Christian scholarship are confidently expected. The graduate enrollment for 1887-8 is reported to be more than double that of 1886-7.

In conclusion, the committee desires to refer with sorrow to the death of its distinguished and beloved chairman, the Rev. Charles W. Baird, whose influence, as a representative and guardian of Christian learning, will always be remembered with gratitude by the Church of Christ.



The Board of Examiners of Elmira College presented a report, which was accepted, and ordered to be placed on file.

The Committees appointed to examine the Records of the following Presbyteries reported, recommending that the records severally be approved as far as written, namely: Albany, Boston, Brooklyn, Buffalo, Cayuga, Chemung, Columbia, Genesee, Geneva, Hudson, Long Island, Lyons, Nassau, New York, North River, Rochester, St. Lawrence, Steuben, Syracuse, Troy, Utica and Westchester.

The reports were adopted.

The Committee on the Records of the Presbytery of Binghamton reported, recommending their approval, as far as written, with the following exception:

On page 86, where a balance is struck between Mr. Aaron Steele and the Church of Apalachin, the account plainly shows a balance in favor of the church, as the receipts exceeded the expenditures; while the statement immediately follows that there is a balance in favor of Mr. Steele. It is recommended that the Stated Clerk of the Presbytery amend the record so as to make clear the conclusion from this account.

The report was adopted.

The Committee on the Records of the Presbytery of Champlain reported, recommending their approval as far as written, with the following exception:

That on page 100, the date of application for aid to the Church at Mineville is omitted.

The report was adopted.

The Committee on the Records of the Presbytery of Niagara reported, recommending their approval as far as written, with the following exceptions:

1. The many omissions and inaccuracies.
2. An instance of ordination to the ministry by a Commission instead of by the Presbytery, page 125.

The report was adopted.

The Committee on the Records of the Presbytery of Otsego reported, recommending their approval as far as written, with the following exception:

On page 508 there is a record of a Committee having ordained as well as installed a pastor.

The report was adopted.

The Records of the Presbyteries of Chile, North Laos, Oroomiah and Siam were not presented.

The Committee appointed to consider the operation of the Plan of Sustentation, presented the following report, which was adopted :

It is recommended:

1. That in view of the inadequate amount thus far raised, the total amount called for in the coming year be the same as during the last year, say \$21,000.
2. That this committee be continued, with the addition of the Rev. John McC. Holmes, as a committee to promote the efficiency of the Synodical Aid plan, by right-ful stimulation of the Presbyteries and churches, if possible, in their giving to the fund, and in all appropriate ways to further the interests of the plan.

The Committee of Visitors to the Union Theological Seminary presented the following report, which was accepted :

The examinations for the year ending May 10, 1887, took place May 3-6, occupying three hours each day. Only two members of the committee were present, the others sending valid reasons for absence; and the committee was able to hear the examinations only of the Senior and Middle Classes, which covered the departments of Symbolics, Dogmatics, Hebrew Poetry, Christian Ethics, Greek Exegesis, Homi-letics, Pastoral Theology and Church History.

It was highly gratifying to observe the general proficiency of the students in each department, and the thoroughness of the instruction imparted. The committee, from time to time, by invitation of the Professors, questioned the students on important themes, and found that they had independent and clear views of the matters under consideration. The members of the committee present, having graduated from this institution more than a generation ago, were highly pleased to note the progress made in various directions, mainly in the substantial and commodious edifice now in use, and in all the appurtenances for the comfort of the instructors and students, and to find that all the chairs were filled by men of eminent ability who were enthusiastic in their work.

The number of students connected with the Seminary during the year is 136, namely: 2 fellows, 4 graduates, 36 juniors, 41 in the middle class, and 53 seniors; causing it to rank in point of numbers as the second in our denomination. The committee little thought as it met, from day to day, the President of the Faculty and Professor of Church History, that these examinations would terminate his long and useful career in the Seminary. But with eye still undimmed and natural force unabated, soon after the close of the term, he was called, after a few days illness, to lay aside the earthly service for the heavenly reward.

This is not the place for eulogy, and hence we only add that he laid before the committee the plan he had been maturing for the welfare of the students who are dependent on aid while pursuing their studies. To prevent overwork, and uncongenial work, often unremunerative, he sought to provide that which would be of practical service in the line of their future ministry. He said he had three aims: First, the drill of the students in mission work; second, to economize evangelism in the city; and, third, to provide for the support of students. He had arranged with Rev. A. F.

Schauffler, the Superintendent of City Mission Work, to employ a limited number of students from each class so that the service required would not interfere with study nor overtax the strength. There were to be three grades of work, with a remuneration for the first of \$100, for the second of \$200, and for the third of from \$240 to \$260. In case the students were beneficiaries of the Board of Education or other societies, or were assisted by scholarships, the aid granted would supplement only such amounts received up to the required standard, thus making it an ally of the Board, and not intending to supersede its work. President Hitchcock had intended to devote his vacation to soliciting the funds still needed to secure the success of this plan. It is gratifying to learn that his death will not interrupt so wise and benevolent an undertaking, but that the plan will be carried forward as proposed, and thus an attempt be made to solve the problem of giving aid to needy students without impairing their manliness, or compelling them to enter upon avocations which often undermine health, and are not in the line of the sacred office for which they are preparing.

Prof. Hitchcock had occupied the Chair of Church History for thirty-two years, and for the last seven years the Presidency of the Faculty. He superintended the removal of the institution from its down-town location to its present commanding site, the design of the structure and many of its details coming under his direction; so that the edifice stands as an abiding memorial to his painstaking assiduity, while it also presents his ideal of the prospective importance of this School of the Prophets in the metropolis of our land.

The committee would make mention of the courteous attentions of all the professors and officials of the Seminary during its stay in the city.

The Committee of Visitors to the Adams Collegiate Institute presented the following report, which was accepted:

This institution was incorporated by the Regents in 1855. With a varied history of twenty-two years, in which its usefulness and high moral character have been demonstrated, it has to-day an able Faculty of eight teachers, whose success is a sufficient commendation of an attendance of 166 pupils during the past year.

The Institute is eligibly located in a commanding position overlooking the beautiful village of Adams, and a delightful farming region. The place is noted for its high moral tone, extraordinary healthfulness, enjoyable climate, ease of communication and religious facilities. As far as possible the institution is intended to be a home school with home comforts and discipline.

The buildings are in good order and are heated by steam, with grounds in excellent keeping, recitation rooms cheerful and inviting, and a fair proportion of requisites and apparatus.

The institution is out of debt, and even with the shrinkage of values is worth fully seventy thousand dollars.

By the munificence of an Elder of this body, and his wife, the school is secured to the supervision and control of our Church upon the simple condition of a reasonable endowment. Its need is now preëminently an endowment of fifty thousand dollars. With this amount at interest to meet its contingencies, its usefulness to the young people of our Church and the community will be secured not only, but also another source of supply to our colleges and seminaries for the service of the Church in its ministry will be ensured.

It is recommended that this Synod, cordially approving of the Adams Collegiate Institute and its aims in the interest of a sound Christian education, commends it

to the confidence of the Church, and expresses the hope that in view of its claims the endowment which has been begun may speedily and fully be completed by the liberal gifts of our people.

The recommendation was adopted.

The Rev. Messrs. George B. Spalding, Samuel A. Hayt and Daniel A. Ferguson were appointed as Visitors to the Adams Collegiate Institute for the ensuing year.

The Committee on the Minutes of the General Assembly presented the following report, which was accepted:

Attention is called to the following items:

Page 18. The Assembly encourages the formation of Union Presbyteries in our Foreign Mission fields, with a view to building up independent national churches therein, holding to the Reformed doctrines and to the Presbyterian polity.

Page 28. The arrangements adopted for the One Hundredth General Assembly, especially the preparation of Synodical and Presbyterian histories, and the recommendation to the church Sessions of special subscriptions to the centenary fund.

Page 36. The important changes in the Board of Publication, consolidating the Sabbath-school and missionary work, and designating the annual collection to be taken for the Board hereafter as the collection for Sabbath-school work.

Pages 69, 88. The annual concerts for prayer, especially those near at hand, in the month of November, in behalf of Young Men's Christian Associations and Sabbath-schools, and the work of Foreign Missions, with simultaneous meetings in centers of interest.

Page 106. The incorporation of our several Presbyteries.

Page 117. The direction that the proceedings of congregational meetings shall be incorporated in the records of church Sessions.

On the recommendation of the Nominating Committee, the following were appointed, for the ensuing year,

#### THE WOMAN'S SYNODICAL COMMITTEE ON HOME MISSIONS.

*Presbytery of Albany*—Mrs. Henry March, Mrs. B. Frank Potter.

*Binghamton*—Mrs. Howard Elmer, Miss Ida Storrs, Mrs. G. Parsons Nichols, Miss E. Stephens.

*Boston*—Mrs. Charles C. Wallace, Miss Elizabeth M. Kimball, Mrs. Andrew Burrows, Mrs. Valentine A. Lewis.

*Brooklyn*—Mrs. Darwin R. James, Mrs. James M. Ham, Mrs. David M. Miller, Mrs. Oscar E. Boyd, Mrs. Hiram B. Jackson, Miss Grace E. Cook, Mrs. D. E. Finks, Mrs. W. A. M. Grier, Mrs. Lewis R. Foote.

*Buffalo*—Mrs. Henry Childs, Mrs. Louis M. Kimball, Mrs. Martin D. Kneeland, Mrs. William H. Walker, Mrs. Herman Mynter, Mrs. William F. Wheeler, Mrs. F. R. Eaton.

*Cayuga*—Mrs. Ezra A. Huntington, Mrs. Levi T. Hamilton, Mrs. William H. Hubbard.

*Champlain*—Mrs. Joseph Gamble, Mrs. Chandler N. Thomas.

*Chemung*—Mrs. Alexander O. Peloubet, Miss Hattie Ely, Mrs. Charles C. Carr.

*Columbia*—Mrs. George C. Yeisley, Mrs. Benjamin Way.

*Genesee*—Mrs. Cassius H. Dibble, Mrs. William W. Totheroh.

*Geneva*—Mrs. Thompson C. Maxwell, Miss Helen Hawley.

*Hudson*—Mrs. Charles Beattie, Mrs. F. Markoe Cummins, Mrs. Alfred Neafie, Mrs. Seth B. Cole.

*Long Island*—Mrs. Ephraim Whitaker, Miss Mary H. Howell, Mrs. P. R. Reilley, Miss Amelia Smith, Mrs. William H. Littell, Miss Sara J. Adams.

*Lyons*—Mrs. Horace Eaton, Mrs. A. Parke Burgess.

*Nassau*—Mrs. Lewis Lampman, Mrs. J. R. Mowbray, Mrs. Peter D. Oakey, Mrs. Samuel T. Carter.

*New York*—Mrs. Silas B. Brownell, Mrs. John Sinclair, Mrs. William F. Lee, Mrs. George D. Phelps, Mrs. Edward N. Crosby, Mrs. William H. Wickham, Miss Mary T. Magill.

*Niagara*—Mrs. Daniel Clarke, Mrs. Robert Norton, Mrs. C. H. Fowler.

*North River*—Mrs. Hector Craig, Mrs. Charles J. Howell, Miss Anna S. Ludlum.

*Otsego*—Mrs. Pliny F. Sanborne, Mrs. Horace H. Allen, Miss Catharine Roseboom.

*Rochester*—Mrs. William Alling, Mrs. Sarah J. Nichols, Mrs. Josiah E. Kirtledge, Miss Frances E. Lauderdale, Mrs. William J. Milne, Mrs. Carrie E. West.

*St. Lawrence*—Mrs. L. Merrill Miller, Mrs. Charles Anthony, Miss P. T. Hubbard.

*Steuben*—Mrs. William A. Niles, Mrs. Francis A. Williams, Mrs. William H. Rice.

*Syracuse*—Mrs. Allen Butler, Mrs. N. E. Dow, Mrs. H. A. Allen, Mrs. J. E. Myers, Mrs. W. M. Smith.

*Troy*—Mrs. E. N. Dauchy, Miss Elizabeth A. S. Eddy, Mrs. R. H. McClellan.

*Utica*—Mrs. John C. Gallup, Mrs. Frederick A. M. Brown, Miss Sarah Gilbert, Mrs. George Curran, Mrs. A. H. Chester.

*Westchester*—Mrs. Thornton M. Niven, Jr., Mrs. Stanton Cady, Mrs. Edgar L. Heermance, Miss Olivia B. Walsh, Mrs. Sanford R. Knapp, Mrs. F. A. Walker.

The Rev. Henry A. Nelson addressed the Synod, by invitation, in relation to the recently established magazine, *The Church at Home and Abroad*, of which he is the editor. It was

*Resolved*, That the publishers of *The Church at Home and Abroad* be requested to furnish to the Stated Clerk of each Presbytery, for the use of the Committee on Systematic Beneficence, a statement of the number of copies taken in each Church of the Presbytery, that efforts may be made to extend its circulation.

The Committee on the Whitestown Seminary presented the following report, which was accepted:

Two specific duties were assigned to your committee.

*First*—To appoint the Rev. Nicholas W. Goertner, if they deemed it wise, an agent to raise funds for the purchase and improvement of the Whitestown Seminary property.

*Second*—To purchase the property, in case the requisite funds should be raised, and hold it for the Synod, until farther action by that body.

A meeting of the committee was called for December 17, 1886, in Utica. No quorum being present, the meeting adjourned without action.

On the 10th of January, 1887, Dr. Goertner died suddenly, the result of an accident.

A meeting of the committee was held, February 11, 1887, in Utica, at which Messrs. Beecher, Torrey, Jessup, Bachman, Walcott, Wood and Duguid were present. Minutes were adopted concerning the death of Dr. Goertner, and concerning the work assigned to the committee; and farther action was referred to a sub-committee consisting of Messrs. Bachman and Wood.

The sub-committee later became convinced that it was impracticable to raise the funds for the purchase of the property, and notified the owner of it to that effect.

Your committee has appointed no agent, incurred no obligations, and received no funds or subscriptions of funds. It believes that it has done all that could reasonably be expected of it in the circumstances, and asks to be discharged.

The report of the Committee on the History of the Synod was taken from the docket, and re-committed with instructions to report during the present sessions. The Rev. Messrs. John Hall, J. Aspinwall Hodge and Elder Edward P. Durant were added to the committee.

The Committee on the Place of the Next Meeting of the Synod presented the following report, which was accepted, and its recommendation was adopted:

Most cordial invitations have been received from the Church of Le Roy, the First Church of Syracuse, the First Church of Yonkers, the Church of Poughkeepsie, and the First Church of Rochester.

These invitations are so attractive, by reason both of the advantages they afford, and the spirit in which they have been extended, that the committee would gladly be relieved of the difficult and embarrassing duty of recommending a choice between them.

Inasmuch, however, as the Synod depends upon the action of its committee, it is recommended that the next meeting of the Synod be held in the First Church of Syracuse, and that the pastor and Elders of that church, together with the pastors of the other churches in that city, and such Elders as the several Sessions may appoint, be a Committee of Arrangements.

It is recommended, farther, that the most cordial thanks of the Synod be extended to the other churches which have proffered their hospitality to this body, in the hope that with the favor of a kind Providence the Synod may soon hereafter be permitted to avail itself of their generosity.

The term of service of the permanent officers of the Synod having expired, they were severally re-elected by the adoption of the following resolution:

*Resolved*, That the Rev. T. Ralston Smith, of the Presbytery of Buffalo, *Stated Clerk*, the Rev. J. Wilford Jacks, of the Presbytery of Geneva, *Permanent Clerk*, and Elder Archibald McClure, of the Presbytery of Albany, *Treasurer*, be re-elected by acclamation for the full term of five years; and that as a mark of appreciation of the faithful services of these officers, this resolution be adopted by a rising vote.

It was

*Resolved*, That at this meeting of the Synod, and annually hereafter, the Temporary Clerks be paid twenty dollars each for their services during the sessions of the Synod.

The following Committees on the Boards of the Church were appointed, constituting the Committee on Systematic Beneficence and the Work of the Church:

*Chairman*, Rev. William W. Totheroh.

*Home Missions and Sustentation*: Rev. Thomas A. Nelson, Elder Warner Van Norden.

*Foreign Missions*: Rev. Ninian B. Remick, Elder Edward P. Durant.

*Education*: Rev. William A. Niles, Elder Stephen M. Clement.

*Publication*: Rev. Francis B. Wheeler, Elder Edward N. Dauchy.

*Church Erection*: Rev. Joseph E. Nassau, Elder Louis Chapin.

*Ministerial Relief*: Rev. Lewis H. Morey, Elder Thompson C. Maxwell.

*Missions for Freedmen*: Rev. J. Edward Close, Elder Kilian Van Rensselaer.

*Aid for Colleges*: Rev. L. Merrill Miller, Elder Horace B. Silliman.

The Annual Statement of the Treasurer of Elmira College was presented and accepted, and an abstract was ordered to be printed in the Appendix to the Minutes.

The Trustees of the Synod presented the following report, which was accepted:

The Trustees of the Synod beg leave to report that as there has been no business demanding their attention, no meeting has been held during the past year.

The term of office of the following Trustees terminates at the present session of the Synod: Rev. Charles S. Robinson, Rev. Samuel M. Hamilton, Messrs. William A. Wheelock and Henry Day.

The Rev. Messrs. Henry M. MacCracken and Augustus W. Cowles, and Elder Louis Chapin, were appointed to nominate Trustees of the Synod, in the places of those whose term of office now expires.

The Committee of Correspondence with the Presbytery of Oroomiah presented the following report:

That there has been nothing to require its attention during the past year. It recommends that the committee be continued, or that a new committee be appointed, at the pleasure of the Synod.

The report was accepted, and the committee was continued.

The Permanent Committee on Temperance presented the following report, which was accepted:

There is evidence of general and encouraging progress. This is seen in the increase of scientific information, intelligent conviction, courage and activity in promoting



total abstinence, and in restricting the traffic in liquors. A better and more abundant temperance literature, a higher type of the average temperance lecture, a more general incorporation of this subject into the teachings of the pulpit, Sabbath-school and religious press, all are evidences of advancement. It is within the testimony of facts that we report a rising public sentiment upon this great question, and a growingly pronounced and aggressive attitude on the part of the Church.

Our own Empire State, with its metropolis at the East, its lake port at the West, its great lines of railroad, its canal, its cider-making, hop and barley raising, and malt and beer manufacturing industries, also is the imperial seat of the liquor interest of this country; and here the most mighty and decisive battles with this enemy must be fought.

This being true, it is with deep gratitude to God that we make a record of any real advancement. We believe the liquor traffic has reached the summit of its power. No organization, agitation, knowledge or conviction can possibly come into being to strengthen its hold upon public opinion, or its entrenchments in legislation. Of this we are confident, and by this faith we are strengthened to go on in a work which, though as truly evangelical as the gospel itself, has at times seemed almost hopeless as to permanent results. In the language of the last Assembly: "We hail the revival of interest in this subject as only another manifestation of the quickened concern in all things, religious and moral, with which God is baptizing our land."

That in the practical and often very earnest discussion of this gigantic question, and the methods of meeting it, there are apparent contradictions of scholarship, and clashings of opinion among honest men, and perplexing diversities of political and legislative action, is not strange, and should not be too deeply lamented. We shall come to clear statement and harmonious views in the end, and the "watchmen shall see eye to eye." A very distinguished English writer said years ago: "There is not more diversity of opinions upon this than upon other subjects of vast public and religious interest."

Your committee has received a considerable amount of correspondence from which they would glean at length, but that limits forbid.

The statements received, however, indicate :

1. That nearly all the Presbyteries have Presbyterial committees upon temperance which present to their respective bodies annual reports upon this subject.

2. That a large proportion of the pastors are faithfully preaching from time to time upon this subject; in many places temperance union services and temperance institutes are occasionally held, and the Woman's Christian Temperance Unions are receiving hearty coöperation in carrying on their noble and many-sided work.

3. That a growing temperance literature, including papers, tracts and temperance library books, is being introduced into our Sunday-schools; and in many the pledge is introduced and signed, as the correspondence shows, by three-fourths and sometimes by nearly all the Sunday-school pupils; and in some churches temperance societies are carried on made up of members of the church and congregation.

4. Incidentally there come to your committee many richly diversified testimonies upon those delicate phases of this subject suggested by the terms license, high-license, taxation and prohibition.

In some places high-license sentiment is reported strong—especially in the cities, and in a very few places increasing. From nearly all portions of the State the Prohibition sentiment is stated to be rapidly growing. Some of our pastors are fully



committed to it, as open advocates of separate political party action; while many others, as earnest and true to "God and home and native land," and as active in their temperance labors, are strong in the conviction that this is not the more excellent way. Local option, to begin with towns, extend to counties, and finally to broaden out over the State, is the favorite theory of many as relates to the legal treatment of this question. Uniformly, in correspondence, there are expressed these two thoughts, in which your committee heartily concurs:

1. "In all things charity" among brethren who differ in judgment upon methods of temperance work.

2. The most strict and devout adherence to the word of God, and reliance upon the Spirit of God, and upon clearly scriptural and evangelical methods and motives, as the only basis on which we may hope for the Divine approval, success in our labors, and the final triumph of the temperance cause.

In conclusion, standing firmly upon the progressive historical record of our Church, we accept as expressing our views of Christian duty, and our testimony as a body, the substance of the resolutions adopted unanimously by the late Assembly, in which total abstinence from the use of all intoxicating beverages is earnestly commended, social wine-drinking is discouraged, the reception of members in any way connected with the manufacture or sale of intoxicating liquors is condemned, and such action by individual Christians commended as shall most speedily and effectually restrict, and finally extinguish the production of intoxicating beverages and commerce in them throughout the land.

On the recommendation of the Nominating Committee, the following were appointed the Permanent Committee on Temperance for the ensuing year: The Rev. Messrs. A. Parke Burgess, Charles P. Coit, Robert L. Bachman, and Elders Frank C. Ellery and Herman D. Eastman.

A recess was taken until half-past seven o'clock, P. M.

Closed with prayer.

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THURSDAY, October 20, 7.30 o'clock, P. M.

The Synod met, and was opened with prayer.

The committee appointed to suggest what action should be taken by the Synod in view of the movement to obtain the right of selling drink after 2 o'clock, P. M., on the Lord's Day, presented the following report, which, after an address upon the subject by the Rev. John Hall, was adopted:

*Resolved*, 1. That all the pastors of the Synod within this State be urgently requested to present to their people on the Lord's Day, October 30th, their duty concerning the maintenance and enforcement of the laws regarding the sale of liquors on the Lord's Day.

2. That it be urged upon all our people that, as citizens, they take effective means to elect such candidates for the legislature as oppose the relaxation of the present law for the maintenance of the day of rest.

3. That a committee be appointed, of two Elders from each Presbytery, to see to the publishing, throughout all the congregations of their Presbytery, of the above action.

The Committee of Elders was appointed, and the Clerks were authorized to omit the names from the minutes.

In connection with devotional services, the Synod was addressed on the work of Foreign Missions in their respective fields, by the Rev. George W. Knox of Japan, and George E. Post, M. D., of Syria.

On the recommendation of the Nominating Committee, the following were duly elected as Trustees of the Synod, to serve for three years: Rev. Charles S. Robinson, Rev. Samuel M. Hamilton, Mr. William A. Wheelock, Henry Day, Esq.

The Committee appointed to prepare the Pastoral Letter presented its report, which was adopted. The Letter was ordered to be printed in the Appendix to the Minutes, and to be read to the churches of the Synod.

The Rev. Messrs. George B. Spalding and George W. F. Birch, and Elder John C. Tucker, were appointed a Committee to prepare the Pastoral Letter for next year.

The Committee on Finance presented the following report, which was accepted, and its recommendations were adopted :

The committee has examined the accounts of the Treasurer, and compared them with the accompanying vouchers, and it finds the same correct. The amount in the treasury, applicable to the expenses of the current year, is \$1,135.12.

It is recommended :

*First*—That the rate of apportionment for the coming year be one half cent for each communicant; but that the officers of the Synod be authorized to increase the rate if extraordinary expenses should render it necessary.

*Second*—That the bills of expenses presented by the Committees on Systematic Beneficence, and Religion and Public Education, amounting respectively to five and twenty-five dollars, and the traveling expenses of the Committee on the appointment of a Synodical Superintendent, be paid by the Treasurer out of the Synodical fund.

*Third*—That from the beginning of the current Synodical year, October 1, 1887, the salary of the Stated Clerk be three hundred dollars, and the salary of the Permanent Clerk one hundred dollars per annum.

The Treasurer was authorized to pay the bills for the incidental expenses of the Synod.

The Woman's Committee on Home Missions presented the following report, which was accepted:

The committee reports receipts for the year ending April, 1887, amounting to \$37,409.06.

In some Presbyteries an advance has been made; but in others the gifts to this object have not equaled those of last year. The need of steadfastness, and of fixed principle in regard to maintaining this good work, cannot be too strongly emphasized in all our churches. More than eighteen missionary schools in our land are wholly or in part supported by the women and children of this Synod, under the supervision of the Woman's Executive Committee. The natural growth of these schools demands a proportionate liberality in providing for them, as well as for the expense that their oversight involves.

The committee respectfully requests that pastors encourage Home Mission societies and Mission Bands in their churches, especially where such societies have not been formed, and that effort be made to secure the small, as well as larger gifts, from those able to bestow them. The help and encouragement of pastors and elders is needed in the committee's work, as little can be accomplished without their aid.

The following communication was received from the Woman's Board of Foreign Missions:

The Board is composed of twenty-five Presbyterian societies, twenty-two of which are in the Synod of New York.

Our 580 societies of women and 244 Bands and Sunday-schools raised last year \$50,136; of which \$47,708 came from this Synod.

Ten foreign countries have become the homes of 42 of our missionaries, and Miss Ball is carrying on our work among the Seneca Indians in Western New York.

We share in publishing the magazines *Woman's Work for Woman*, etc., and *Children's Work for Children*, which give monthly reports of our work and workers.

Seminaries for thorough Christian education of girls, smaller village schools, orphanages, hospitals, and dispensary work, house to house visitation, prayer meetings and mothers' meetings, training classes for Bible readers, translation of Christian reading-matter and school-books, patient and tender oversight of young Christian converts, and hospitality, which conveys an idea of Christian home and family life, are the channels through which our faithful missionaries give their lives to those who can learn of salvation by their instrumentality only.

We express our grateful recognition of the cordial aid of many pastors in this Synod in forwarding our work in their churches.

The Assembly's Board of Foreign Missions has given us rooms for permanent headquarters in its portion of the Presbyterian Mission House, 53 Fifth avenue; this gives us the advantage of convenient consultation, and of rooms accessible to the public, where there will always be a lady who can answer questions and show our leaflets, etc.

We hold a meeting every week, for the reading of missionary letters and prayer, which is both interesting and profitable to those women who attend, and all are welcome.

Remembering the wonderful answer to the prayers of the Church for Foreign Missions on the 7th of last November, and realizing the favored condition of women in this land, our Board has set apart the coming month of November as a time of prayer,

praise and praise-offerings. Careful and extensive preparations have been made for this season, which promises to be one of spiritual refreshing as well as of extra gifts. We ask the coöperation of the pastor in every church, that none may fail to receive the blessing; being sure that if the tithes are brought into the storehouse, the windows of Heaven will be opened.

On the recommendation of the Nominating Committee, the following Visitors were appointed :

AUBURN SEMINARY : *Ministers*—A. Parke Burgess, William Hart Dexter, Asa S. Fiske ; *Elders*—Frederick Probst, John G. K. Truair.

UNION SEMINARY : *Ministers*—John Reid, Leander T. Chamberlain, Andrew Burrows ; *Elders*—David F. Hollister, William F. Lee.

UNIVERSITY OF THE CITY OF NEW YORK : *Ministers*—Richard P. H. Vail, George M. McCampbell, George C. Yeisley, John E. Lloyd, Arthur Newman, Charles E. Dunn, William K. Hall ; *Elder*—Kiliaen Van Rensselaer.

It was

*Resolved*, In view of the action of the last General Assembly (Minutes, page 81), that the Synod authorizes the Presbytery of Buffalo to receive and enroll the Allegheny and Cornplanter Church, in case of its transfer by the Synod of Pennsylvania and the Presbytery of Erie.

The report of the Committee on the History of the Synod, which had been recommitted, was presented and adopted, and it was ordered that a sufficient number of copies of the historical portion be printed to supply each minister and the Session of each vacant church.

The committee was authorized to append tabular views of the history of the Synods which preceded the present Synod, as far as it may be able to prepare them from the records of those bodies.

It was ordered, also, that the portion of the report referring to the late Rev. Charles W. Baird be printed in the Appendix to the Minutes.

The Rev. Benjamin T. Jones addressed the Synod in the interests of Lincoln University, and the Rev. Messrs. William H. Weaver and Robert W. Holman concerning the work of the Board of Missions for Freedmen.

It was

*Resolved*, 1. That the Synod heartily endorses the purpose and plan of Lincoln University. It approves and commends its Christian training, and its thorough academic and theological course. It believes that a large number of negro young men, so educated, are needed as missionaries and educational leaders among that people in this country and in Africa.

2. That in view of the supreme importance of this beneficence, and of the great urgency existing for a larger number of negroes so trained, the Synod commends the liberal support and enlargement of Lincoln University to the churches, Sabbath-schools and men of means within the bounds of the Synod.

3. That the Synod congratulates Lincoln University on the establishment of a Chair of instruction in the English version of the Bible, according to the direction of the General Assembly, and considers the endowment of this Chair, so as to place it on a permanent foundation, a matter most earnestly to be desired.

The following minute was adopted:

Having heard with pleasure the appeal of Rev. Robert W. Holman, of Charleston, S. C., for aid in securing a most desirable house of worship, the Synod heartily commends the object to the liberality of our people and asks their coöperation in securing the needed sum of \$1,500.

A contribution was made by the members of the Synod, and placed in the hands of Mr. Holman.

The several Standing Committees, having no farther business to present, were discharged.

The Committee on Leave of Absence reported that permission had been granted to the following members to withdraw during the sessions of the Synod:

*Presbytery of Binghamton* : Elder—James W. Stone.

*Brooklyn* : Minister—Leander T. Chamberlain.

*Buffalo* : Elder—Elbert Chamberlain.

*Chemung* : Minister—Charles C. Carr; Elder—Edwin Weller.

*Geneva* : Minister—Reuben H. Van Pelt; Elders—Rathbun J. Hunt, Peter H.

Cadmus.

*Nassau* : Elder—O. Smith Sammis.

*New York* : Minister—David G. Wylie.

*Rochester* : Elder—John M. Pardee.

*St. Lawrence* : Elders—Anson A. Potter, DeAlton Dwight.

*Syracuse* : Minister—Charles D. Barrows; Elders—Edwin Allen, Alva Waterbury, Arvin Rice.

The report was accepted.

The following minute was adopted unanimously:

The Synod, in closing sessions which have been marked by so much that will render their memory delightful and their influence useful, expresses its most cordial thanks to those who have united in welcoming and entertaining its members. Distinct recognition is due to the pastor of the First Church and its elders, and their coadjutors, the pastors and elders of the other churches, and the Professors of the Theological Seminary, for their tireless and efficient services in caring for the Synod; to the families who have entertained the members with so generous a hospitality; to the organist and choir for their valuable aid in the public religious services; to the press for its liberal notices of the proceedings; and to the railway companies which have granted the courtesy of reduced rates of fare.

And the Synod invokes the blessing of the Triune God upon the churches of Auburn, and upon the work which has been wrought through these few days of precious Christian intercourse; and prays that our beloved Presbyterian Church may become a greater power in furthering the interests of Christ's one Church on earth.

A brief response was made by the Chairman of the Committee of Arrangements.

The thanks of the Synod were presented also to the Auburn Board of Trade, to the Young Men's Christian Association, and to the Warden of the State prison, for courteous invitations received.

The roll was called, and the following members were recorded as having withdrawn from the sessions of the Synod without its permission:

*Presbytery of Albany*: Elder—James L. Northup.

*Brooklyn*: Ministers—Isaac V. W. Schenck, John G. Hehr; Elder—William McCarroll.

*Buffalo*: Minister—William F. Faber.

*Cayuga*: Minister—Wallace B. Lucas; Elders—Henry Yawger, Samuel C. Van Sickel.

*Champlain*: Minister—Joseph Gamble.

*Chemung*: Elder—J. Alvah Tyler.

*Genesee*: Elder—Edward C. Walker.

*Geneva*: Minister—William S. Carter.

*Hudson*: Minister—John E. Lloyd.

*Lyons*: Minister—William L. Page; Elder—Fletcher S. Johnson.

*New York*: Ministers—Henry M. MacCracken, William W. Page; Elders—William Campbell, James Bayles.

*Otsego*: Minister—Nathan B. Knapp; Elder—Peter Bowers.

*Rochester*: Ministers—Edward B. Walsworth, Theodore W. Hopkins; Elders—Harrison A. Lyon, Henry S. Woodruff, Harvey B. Graves, John S. Morgan, John R. Strang.

*St. Lawrence*: Minister—Alfred T. Vail; Elder—Thomas C. Phillips.

*Syracuse*: Ministers—George B. Spalding, George Bayless, Douglas P. Birnie; Elder—Edwin Peck.

*Troy*: Minister—Ninian B. Remick.

*Westchester*: Elders—John G. Clark, Edmund S. Mills.

The minutes of to-day's sessions were read and approved.

The business of the session having been completed, the Synod adjourned to meet in the First Church in the City of Syracuse, on the third Tuesday (the 16th day) of October, A. D., 1888, at half-past seven o'clock, P. M.

Closed with praise, prayer and the Apostolic Benediction.

J. WILFORD JACKS,  
*Permanent Clerk.*

T. RALSTON SMITH,  
*Stated Clerk.*

## APPENDIX.

### I. PASTORAL LETTER.

*The Synod of New York to its Presbyteries, Ministers, Elders and Churches:*

By the grace that is given unto us, greeting :

For your faithful labors, many prayers and large gifts to every good work, of which we learn by many witnesses, and of which the good report has gone abroad into all the world, we thank you. For the rich fruits of them we praise God.

To you, godly and faithful men who stand in the pastorate, who preside in the work of training for that service, who diligently preach and teach through the press, or do the work of evangelists : You are fighting a good fight, you are keeping the faith. The crown is laid up for you. Faint not.

To you who, through age or infirmity, have been laid aside from the active labors of your high calling : Your reward is on high ; but you have won here the love, honor and sympathy of all your brethren, and of Christ our Lord. Your power yet, in patience, faith and prayer, is mighty with God and man. May your peace be multiplied and the end be glory !

To our brethren of the Foreign Presbyteries : What hath God wrought through you and your co-workers on mission grounds ! What promise of greater things coming, through all the whitening field ! What need of absolute consecration, not in you only, but also in us ! We pray God for zeal and wisdom, grace and great gifts, for the success of your vital work ; for your health, both of body and spirit ; for the largest blessing of God in your persons, homes and work.

To the brethren of the great Home Mission field : Your labors are at the foundations of empires. Your fields are multiplying in population and significance. They are full of difficult elements in difficult circumstances. Often in hardship and obscurity you are working the work dearest to the heart of patriot or Christian. We praise you for enterprise which is in devotion heroic, and in value immeasurable. Out of hardness and obscurity your work will emerge in the great States whose infancy you are fostering to give you names of honor on earth and places high in the glory of Heaven. Be of good heart. Our hearts are with you as is that of the Master.

To the Trustees of our congregations : See well to your great trusts. You are doing the Lord's business. Let it be done in business-like and Christian sort. Put and keep these properties entrusted to your care in order, insured and out of debt. Use enterprise that they may be as ample and commodious as need be. The Lord's house should lack nothing of equipment for the best service. "He that hath used well the office" of a Trustee shall obtain "a good report." Let your work be done as unto the Lord, that your report be good in heaven.

To the Elders and Deacons : Yours are spiritual offices. They are not to be sinecures. You are to take oversight of the flock, to take care of its sick and poor, and of its spiritual concerns. Know the flock, seek out strangers, quicken zeal when it flags, seek and restore the lagging and the wanderers. You must be men of the Holy Ghost, must live near to Christ, and bring Christ near to men. You are to be diligent, active, enterprising, self-denying in labors, in meekness magnifying your office, en-amples to the flock.



To the members of the churches : Each of you is also one sent of God, an apostle, a teacher, an exemplar of righteousness. Men read you as Gospel epistles to know Christ well or ill, as you declare him. Let him therefore dwell in you. Manifest Him. Testify of Him. Show Him forth. You are to observe His day sacredly, without austerity, with joyful alacrity. Your reading, your conversation, your thoughts and those of your homes are to be of a genuinely religious sort, as far as possible from ordinary worldly absorptions, given to the spiritual and divine side of life. You are to be with your households in the public worship of God's house, so far as may be at both its appointed services. We mark with alarm the wide forsaking of the second service. The Lord's Day evening is the great opportunity of the Church for reaching unconverted men with saving power. See to it lest desolation come to Zion.

The study of God's word in secret and with prayer is essential to your godly living. That study will lead you to desire its study systematically in classes. You ought, therefore, having brought your children with you to the house of God, to remain with them for that study in adult groups. The Bible is not an elementary book for children, to be laid aside like a primary Geography. You are to show by your practice that it is a book for life-long study by the maturest and most cultivated minds.

The mid-week meeting for prayer and mutual edification is your responsibility, not your pastor's. It indicates the church vitality ; it is the initial point of revival. It is the scene, oftenest, of the wonder-working power of saving grace. It is the way of sanctification. Be in it. Take your part in it. Bring to it those out of Christ. Gather the young into it. For the youth some form of the Society of Christian Endeavor is proving widely useful. Foster that or whatever in its stead will bring the young into steady Christian activity.

For Temperance you are to undertake whatever promises real and early results. See eye to eye with all who are rationally endeavoring in this great cause, and do not spend your force in assault upon its true friends.

In business, society and pleasure you are to insist on, and be exemplars of, integrity, generosity, gentleness and purity.

In the midst of these days of novelties in faith you are to stand fast by the faith once for all delivered to the saints.

Beholding the world's open doors let us enter all lands with the gospel. Let this centennial year mark a grand advance all along the line. Let us do our part amply towards the million of money for the Foreign Work, not for this year only but for each year to come. Seeing the needs of the great West let us fill the Home Board's treasury to blessed overflow. In ten years or fifteen the Home Mission Work proper will be done. The new States will be planted all over with churches. The now weaker Synods will be able to carry on the work of church planting and support within their own bounds ; and our Home Board will be dissolved and go up to the glory of an accomplished mission.

Meantime we must have perfected the methods of responsible care by the Synods of their own fields. New Jersey, Pennsylvania and New York have undertaken that work : We must see to it that our Synod does not fail in it. That is, perhaps, at this moment even our most vital care. If the plan adopted be found on full trial not perfect see that it is amended. But let not the great and rich Presbyteries which have drawn their young blood and energy and riches from the smaller and rural ones, say : " We have gotten your men and your enterprise and will take care of ourselves. Do you as best you can." This care of its own field is proper Synod's work, its great work, its best reason for being. On its Synod the responsibility will soon have to lie



wholly in every State. Let us see to it that all which the weak churches in this State need is put into the treasury of the Synodical Aid fund, and then that the Home Mission treasury be kept full for these years that remain of its work.

Finally, let our prayers and consecrated gifts and labors go grandly on together in this year of our Hundredth General Assembly. Let us assure it that the million dollar endowment of the Board of Ministerial Relief be provided and overgone. Let each Session set measures on foot to that end without delay. Let the million for the Foreign Board be poured into its treasury with songs of joy. Let the treasury of each of our Boards be full of resources for larger and more effective work. Let us rise in faith and labor and consecration to the needs of the great day in which we live. The Kingdom of God is coming. Have glorious part in it. Take new measures of loyalty and love and zeal. Beloved, "the Lord make you perfect in every good work to do His will, working in you that which is well pleasing in His sight." Amen.

CHARLES C. WALLACE,  
*Moderator.*

T. RALSTON SMITH,  
*Stated Clerk.*

## II. EXTRACT FROM THE REPORT OF THE COMMITTEE ON THE HISTORY OF THE SYNOD.

### THE REV. CHARLES WASHINGTON BAIRD.

Charles W. Baird was the son of the late Rev. Dr. Robert Baird, whose eminent services in the cause of Temperance and Evangelization, both in Europe and America, make his name still familiar and dear to the Church. His mother was a lady of French family and Huguenot extraction, which, together with the fact of several years' early residence in Paris and Geneva, explains the source of his enthusiastic and highly successful researches into the history of French Protestantism; resulting finally in his admirable work, in two volumes, on the History of the Huguenot Emigration to America.

Completing, in 1852, his studies for the ministry at the New York Union Theological Seminary, he sailed immediately for Europe, under appointment to take charge of the American Chapel in Rome. It was still the day (God be praised that we have witnessed its close) of the Pope's temporal sovereignty in Rome; and Mr. Baird could preach the Gospel within the walls of that city, only under the protection of the American flag, and in the house of our then resident minister at the Papal court, Mr. Lewis Cass. Let us farther praise God that that diplomatic line has expired, and that America has no longer any use for an ambassador in the Italian peninsula, except at the court of the elected and constitutional ruler of united and emancipated Italy.

Returning to this country, Mr. Baird assumed, in 1861, the charge of the church in Rye, Westchester County, N. Y., which for the twenty-six years following continued to be the scene of his labors. In the face of greatly impaired health, and frequent acute suffering, Dr. Baird prosecuted not only his faithful pastoral work in this place, attended with a large blessing and frequent additions to the church, but engaged in literary activities demanding laborious and long-continued research. One of the earliest and best known of his works (though published anonymously), was his history of Presbyterian liturgies, under the title of "Eutaxia."

Several minor and local historical publications were followed at length by Dr. Baird's great history, the fruit of many years' toil, "The Huguenot Emigration to America," a work whose admirable typographic dress from the publication house of Messrs. Dodd, Mead & Co., fitly corresponds to the elegance and finish of the history itself.

Of Dr. Baird's personal qualities, which endeared him so much to his friends, and his brethren in the ministry, his uniform Christian gentleness and courtesy, his moderation and love of peace, and the sweet devoutness that colored all his words and actions, it is needless farther here to speak. *Multis ille bonis flebilis occidit.*

The committee trusts to the indulgence of the Synod in laying this brief tribute on the tomb of one who, had Providence spared his life, would with such eminent fitness have appeared as their historian on this occasion.

## III. REPORTS OF THE PRESBYTERIES.

I. THE PRESBYTERY OF ALBANY consists of fifty-nine ministers and forty-nine churches, and has under its care two licentiates and five candidates.

Ministers received:

March 1, 1887, Rev. Andrew V. V. Raymond, from the Classis of Newark;

June 14, Rev. Benjamin S. Crosby, from the Presbytery of New Castle, and Rev. Daniel W. Cameron from the Presbytery of Boston;

September 20, Rev. Jesse A. B. Oglevee, from the Cumberland Presbytery of Miami.

Candidate taken under the care of the Presbytery:

December 14, 1886, Samuel V. V. Holmes.

Licentiate received:

June 14, 1887, Lansing Van Auken, from the Presbytery of Cayuga.

Licensed:

December 15, 1886, Samuel V. V. Holmes;

April 20, 1887, Clement G. Martin and James B. Rodgers.

Pastoral relations dissolved:

January 18, 1887, between Rev. Charles G. Matteson and the Church of West Troy;

April 20, between Rev. James L. Harrington and the Church of Sand Lake;

May 2, between Rev. John D. Counterline and the Sixth Church, Albany;

June 14, between Rev. Horace C. Stanton and the Third Church, Albany, and Rev. Charles J. Young and the First Church, Saratoga Springs.

Ordinations:

June 14, 1887, Clement G. Martin and Lansing Van Auken.

Installations:

March 10, 1887, Rev. Andrew V. V. Raymond, over the Fourth Church, Albany;

June 14, Rev. Lansing Van Auken, over the Church of West Troy.

Ministers dismissed:

December 15, 1886, Rev. William G. B. Lewis, to the Presbytery of Los Angeles;

January 18, 1887, Rev. Charles G. Matteson, to the Presbytery of Otsego;

June 28, Rev. John D. Counterline, to the Hudson River Association of Congregational Ministers.

Licentiate dismissed:

February 7, 1887, George N. Makely, to the care of the Presbytery of Monmouth.

Church organized:

February 7, 1887, the Emmanuel Church, Amsterdam.

Church dissolved:

April 20, 1887, the Church of Nassau.

Minister deceased:

April 11, 1887, in Albany, Rev. Timothy D. P. Stone, aged 76 years.

II. THE PRESBYTERY OF BINGHAMTON consists of thirty ministers and twenty-nine churches, and has under its care three candidates.

Ministers received:

April 19, 1887, Rev. David F. Giles, from the Presbytery of Shenango;

April 20, Rev. Henry H. Lipes, from the Presbytery of St. Lawrence.

Candidate taken under care of the Presbytery:

April 20, 1887, David I. Sutherland.

Installation:

May 12, 1887, Rev. David F. Giles, as pastor of the Church at Windsor.

Minister dismissed:

April 20, 1887, Rev. John Rutherford, to the Presbytery of Morris and Orange.

III. THE PRESBYTERY OF BOSTON consists of forty-nine ministers and thirty-two churches, and has under its care three candidates.

Ministers received:

October 7, 1886, Rev. Henry C. Fay, from the Worcester Association of Congregational Ministers;

November 16, Rev. Charles S. Dewing, from the Presbytery of Huntington, Rev. Samuel N. Howell, from the Presbytery of Morris and Orange, and Rev. Robert R. Kendall, transferred by the Synod from the late Presbytery of Genesee Valley;

December 15, Rev. Eben Muse, from the Presbytery of Cairo;

April 13, 1887, Rev. William J. Wright, from the Presbytery of Morris and Orange, and Rev. William Howells Buchanan, from the Presbytery of New York;

June 7, Rev. Frederick Campbell, from the Presbytery of Utica;

August 22, Rev. Samuel C. Gunn, from the Presbytery of Truro, Canada.

Candidate taken under the care of the Presbytery:

August 22, 1887, Robert P. Howie.

Licensed:

April 13, 1887, George Loring Todd.

Dissolution of pastoral relations:

April 13, 1887, between Rev. Daniel H. Colcord and the Church at Bedford, N. H.;

June 7, between Rev. James W. Flagg and the Church at South Ryegate, Vt.;

August 22, between Rev. Joseph S. Cogswell and the Church at Windham, N. H.

Ordination:

April 13, 1887, George Loring Todd.

Installations:

October 26, 1886, Rev. James A. F. McBain, over the Church at Providence;

November 11, Rev. John R. Crosser, over the Church at Portland;

December 20, Rev. Thomas A. Reeves, over the Church at Woonsocket;

January 13, 1887, Rev. Eben Muse, over the Church at Quincy;

January 25, Rev. Charles S. Dewing, over the Church at Somerville;

May 5, Rev. Joseph H. Ralston, over the Church at Worcester;

May 10, Rev. William H. Buchanan, over the Church at New Bedford;

August 25, Rev. Samuel C. Gunn, over the Scotch Church, Boston;

October 12, Rev. James W. Flagg, over the Church at South Framingham, Mass.

## Ministers dismissed:

October 6, 1886, Rev. Daniel W. Cameron, to the Presbytery of Albany;

November 16, Rev. Robert R. Kendall, to the Massachusetts Association of Congregational Ministers;

October 6, 1887, Rev. Daniel Herbert Colcord, to the California Association of Congregational Ministers.

## Deaths:

January 22, 1887, at Laconia, N. H., the Rev. John P. Watson, aged 60;

August 11, at Danvers, Mass., Rev. Melville Smith, in the 51st year of his age;

August 31, at North Rye Beach, N. H., the Rev. Eliot C. Cogswell, aged 73 years.

## Churches organized:

December 8, 1886, the Church at South Framingham, Mass.;

December 14, the Church at Somerville, Mass.;

December 20, the Church at Woonsocket, R. I.;

April 27, 1887, the Church at New Bedford, Mass.;

May 3, the Scotch Church, Boston, Mass.

## Dropped from the roll of candidates:

June 28, 1887, Charles B. Lewis.

IV. THE PRESBYTERY OF BROOKLYN consists of fifty-two ministers and twenty-six churches, and has under its care two licentiates and nine candidates.

## Ministers received:

April 18, 1887, Rev. Isaac Van Wart Schenck, from the Presbytery of Madison, and Rev. Delos E. Finks from the Presbytery of Denver;

April 20, Rev. Alexander Miller, from the Presbytery of Elizabeth;

May 19, Rev. Augustus B. Prichard, from the Presbytery of North River;

October 3, Rev. John S. Willdridge, from the Presbytery of Cayuga.

## Candidates taken under care of Presbytery:

April 18, 1887, Gustave Schumacher, John T. Kern and Richard R. Stier.

## Licensed:

April 18, 1887, Henry Hausmann, George H. Miller, George C. Müller and Frederick C. Stoeckle.

## Pastoral relations dissolved:

November 14, 1886, between Rev. David Stevenson and the First Church, Brooklyn, E. D.;

December 15, between Rev. Benjamin Staunton and Fort Greene Church.

## Ordained:

June 20, 1887, George H. Miller.

## Installed:

January 25, 1887, Rev. Samuel P. Halsey, over the Duryea Church;

April 24, Rev. Isaac V. W. Schenck, over Mt. Olivet Church;

May 19, Rev. Augustus B. Prichard, over Fort Greene Church;

June 20, Rev. George H. Miller, over the Fifth German Church.

Minister dismissed:

December 10, 1886, Rev. David Stevenson, to the Presbytery of New York.

Licentiates dismissed:

April 18, 1887, George C. Müller, to the Presbytery of Cincinnati, and Benjamin F. Parlman, to the Presbytery of North River;

October 3, Henry Hausmann, to the Presbytery of Oregon.

Deceased:

January 10, 1887, at Brooklyn, N. Y., Rev. Oliver S. St. John, aged 73 years;

May 19, at Brooklyn, N. Y., Rev. John Meury, aged 60 years.

Churches formed:

November 3, 1886, the Fifth German Church, Brooklyn;

January 12, 1887, Duryea Church, Brooklyn;

April 20, Mt. Olivet Church, Brooklyn.

Church dissolved:

October 29, 1887, the First E. D. Church.

Suspension:

October 15, 1886, Rev. Benjamin Staunton.

V. THE PRESBYTERY OF BUFFALO consists of fifty-three ministers and thirty-nine churches, and has under its care one licentiate and three candidates.

Ministers received:

October 21, 1886, Rev. John Burrows, Rev. Henry M. Higley, Rev. Robert R. Watkins, Rev. Edward Bryan, by act of Synod dissolving Genesee Valley Presbytery;

April 11, 1887, Rev. William S. Jerome, from the Presbytery of Cayuga, and Rev. N. Foster Browne, from the Presbytery of Niagara;

June 21, Rev. William C. Macbeth, from the Presbytery of Albany, and Rev. Isaac R. Bradnack, from the Ontario Association;

October 3, Rev. Francis R. Wade, from the Presbytery of St. Lawrence;

October 4, Rev. Anson G. Chester, from the Presbytery of Syracuse.

Licentiate received:

June 21, 1887, Mr. Charles F. Porter, from the Presbytery of Geneva.

Pastoral relation dissolved:

March 21, 1887, between Rev. Herbert D. Cone and the Church in Ripley.

Ordination:

June 28, 1887, Mr. Charles F. Porter.

Installations:

April 19, 1887, Rev. N. Foster Browne, as pastor of the Church in Springville;

June 28, Rev. Charles F. Porter, as pastor of the Church in Alden;

June 30, Rev. William C. Macbeth, as pastor of the Church in Ripley.

Ministers dismissed:

March 21, 1887, Rev. Charles D. Barrows, to the Presbytery of Syracuse, and Rev. Herbert D. Cone, to the Presbytery of Lyons;

May 25, Rev. Edward Bryan, to the Presbytery of Erie, by act of Assembly, the Synods of New York and Pennsylvania concurring.

Church formed:

November 30, 1886, Church of the Covenant, Buffalo.

October 21, 1886, by the action of the Synod of New York, dissolving the Presbytery of Genesee Valley, the following churches were added to the roll of this Presbytery: Olean, Portville, Allegany, Bradford, Kendall Creek, Duke Centre, Ellicottville, Franklinville.

Church dissolved:

April 12, 1887, the Church of Duke Centre, Pa.

Churches transferred:

May 25, 1887, the churches of Bradford and Kendall Creek, Pa., were transferred by the General Assembly to the Presbytery of Erie, the Synod of New York and the Presbytery of Buffalo concurring.

VI. THE PRESBYTERY OF CAYUGA consists of thirty-two ministers and twenty-four churches, and has under its care nine licentiates and five candidates.

Ministers received:

November 22, 1886, Rev. William H. Hubbard, from the Merrimac Congregational Association;

June 1, 1887, Rev. William I. Sweet, from the Presbytery of Chemung.

Candidates taken under the care of the Presbytery:

November, 16, 1886, George R. Cutting, Alexander G. Cameron, Edwin H. Jenks, William Graham;

May 6, 1887, Edwin H. Burgess.

Licentiates received:

November 16, 1886, Allen MacKay, from the Presbytery of Chicago;

May 6, 1887, James K. Phillips, from the Presbytery of Westchester.

Licensed:

April 14, 1887, Muhanna E. Barakat, Alexander G. Cameron, George R. Cutting, William Graham, Edwin H. Jenks, Alexander D. McIntosh, Alfred E. Street.

Dissolutions of pastoral relations:

December 27, 1886, between the Rev. William A. Service and the Church of Springport;

March 21, 1887, between the Rev. William S. Jerome and the Church of Genoa First;

April 12, between the Rev. Wallace B. Lucas and the Church of Meridian;

June 1, between the Rev. William H. Allbright and the Church of Auburn, Second, and Rev. Joseph E. Andrews and the Church of Sennett;

June 15, between the Rev. John S. Willdridge and the churches of Cato and Victory.

Ordinations:

May 6, 1887, Harmon H. Boone, Allen MacKay, Charles Ragbir;

June 1, John P. McPhie;

June 5, George R. Cutting, as an Evangelist;

June 15, James K. Phillips.

Installations:

November 29, 1886, Rev. William H. Hubbard, over the First Church of Auburn;

June 1, 1887, Rev. John P. McPhie, over the Church of Meridian;

June 15, Rev. James K. Phillips, over the Church of Springport;

July 12, Rev. William I. Sweet, over the Church of Fair Haven.

Ministers dismissed:

December 27, 1886, Rev. William A. Service, to the Presbytery of Detroit;

March 21, 1887, Rev. William S. Jerome, to the Presbytery of Buffalo;

June 1, Rev. William H. Allbright, to the Presbytery of St. Paul; and Rev. Joseph E. Andrews, to the Presbytery of Bellefontaine;

September 20, Rev. Allan MacKay, to the Presbytery of Idaho; Rev. George R. Cutting, to the Presbytery of Chicago; and Rev. John S. Willdridge, to the Presbytery of Brooklyn.

Licentiates dismissed:

April 12, 1887, George H. Rice, to the Presbytery of Austin; and Edwin H. Byington, to the Hampden County Congregational Association;

May 6, Lansing Van Auken, to the Presbytery of Albany.

Deceased:

October 6, 1886, at Waimea, Hawaiian Islands, Rev. Lorenzo Lyons, in the 79th year of his age.

VII. THE PRESBYTERY OF CHAMPLAIN consists of nineteen ministers and eighteen churches.

Minister received:

June 21, 1887, Rev. Richard G. McCarthy, from the Presbytery of Columbia.

Candidate taken under care of the Presbytery:

September 13, 1887, Norman McLeod, from the Presbytery of Quebec.

Dissolution of pastoral relation:

September 13, 1887, between Rev. William Hunter Miller and the Church in Chateaugay.

Ordination and installation:

September 13, 1887, Norman McLeod, as pastor of the Beekmantown Church.

Dismissed:

June 21, 1887, Rev. Charles S. Newhall, to the Presbytery of Monmouth;

September 13, Rev. William Hunter Miller, to the Presbytery of Pittsburgh.

Deceased:

February 19, 1887, Rev. Stephen H. Williams, at Mooers, N. Y., in the 80th year of his age.

Church formed:

The Westville Church, organized July 13, 1886, was received by the Presbytery February 15, 1887.



VIII. THE PRESBYTERY OF CHEMUNG consists of twenty-three ministers and twenty-three churches, and has under its care one licentiate and one candidate.

Ministers received:

April 18, 1887, Rev. Clarke B. Gillette, from the Presbytery of Kittanning;

June 7, Rev. Arthur Davies, from the Arkansas Valley Congregational Association.

Pastoral relations dissolved:

July 27, 1887, between Rev. William H. Tracy and the Church of Dundee;

September 20, between Rev. George D. Meigs and the Church of Watkins, and between Rev. Bryce K. Douglas and the Church of Newfield.

Ordained:

April 19, 1887, William Isaac Sweet.

Installation:

April 25, 1887, Rev. Clarke B. Gillette, over the Franklin St. Church, Elmira.

Ministers dismissed:

May 24, 1887, Rev. William Isaac Sweet, to the Presbytery of Cayuga;

July 27, Rev. William H. Tracy, to the Albany Classis of the Reformed Church.

IX. THE PRESBYTERY OF CHILE consists of eight ministers and four churches, and has under its care four licentiates and two candidates. [Minutes of the General Assembly, 1887.]

X. THE PRESBYTERY OF COLUMBIA consists of seventeen ministers and nineteen churches, and has under its care one candidate.

Minister received:

September 20, 1887, Rev. Albert M. Shaw, from the Presbytery of Trinity.

Dissolution of pastoral relation:

November 15, 1886, between Rev. William H. Kelley and the Churches of Spencertown and Austerlitz.

Ministers dismissed:

May 3, 1887, Rev. William H. Kelley, to the St. Lawrence and Black River Association of Congregational Ministers;

May 4, Rev. Richard G. McCarthy, to the Presbytery of Champlain;

September 20, Rev. Martin L. Berger, to the Louisiana Association of Congregational Ministers.

XI. THE PRESBYTERY OF GENESEE consists of twenty ministers and twenty-two churches, and has under its care four candidates.

Candidates taken under care of the Presbytery:

April 12, 1887, Mr. Seth Cook;

July 5, Messrs. George S. Swezey, William H. P. Smith and Orton Hoffman Carmichael.

Pastoral relations dissolved:

April 12, 1887, between Rev. William Swan and the Church of Batavia;

July 5, between Rev. Allan D. Draper and the Church of Bergen.

## Installation:

August 2, 1887, Rev. Allan D. Draper, as pastor of the Church of Batavia.

## Ministers dismissed:

December 21, 1886, Rev. Gavin L. Hamilton, to the Presbytery of Rochester;

April 12, 1887, Rev. William Swan, to the Presbytery of New Brunswick.

September 27, 1887, Rev. Allan D. Draper was appointed Treasurer in place of Rev. William W. Totheroh, resigned.

XII. THE PRESBYTERY OF GENEVA consists of twenty-six ministers and twenty-two churches and has under its care one licentiate and six candidates:

## Ministers received:

April 20, 1887, Rev. Samuel R. Warrender, from the Presbytery of Lyons, and Rev. Halsey B. Stevenson, from the Presbytery of Philadelphia, North;

September 28, Rev. James Cruickshanks, from the Classis of New Brunswick.

## Candidate taken under care of the Presbytery:

September 28, 1887, Thomas Melvin, Jr.

## Licentiate received:

March 22, 1887, Paul Van Dyke, from the Presbytery of New York.

## Licensed:

April 20, 1887, Frederic W. Palmer and Elmer B. Waller.

## Pastoral relation dissolved:

February 7, 1887, between Rev. Hugh W. Torrence and the Church of Ovid.

## Ordination:

March 22, 1887, Paul Van Dyke.

## Installations:

March 22, 1887, Rev. Paul Van Dyke, over the North Church of Geneva;

April 26, Rev. Halsey B. Stevenson, over the First Church of Geneva;

May 10, Rev. William S. Carter, over the Church of Waterloo.

## Ministers dismissed:

February 7, 1887, Rev. Hugh W. Torrence, to the Presbytery of West Virginia;

April 20, Rev. Willard P. Gibson, to the Presbytery of Grand Rapids;

September 28, Rev. John P. Richardson, to the Susquehanna Congregational Association.

## Licentiates dismissed:

April 20, 1887, Elmer B. Waller, to the Presbytery of Holston;

April 26, Charles F. Porter, to the Presbytery of Buffalo.

## Candidate dropped from the roll:

April 20, 1887, Theodore G. Malcheff.

## Deceased:

August 18, 1887, at Avon, Rev. William Hogarth, in the 74th year of his age.

## License returned:

April 20, 1887, Porter L. Chester returned a certificate granted him April 20, 1881.

XIII. THE PRESBYTERY OF HUDSON consists of forty-two ministers and forty-three churches, and has under its care three candidates.

Ministers received:

April 19, 1887, Rev. Joseph Greenleaf, from the Presbytery of New York.

Candidate taken under the care of the Presbytery:

September 20, 1887, Mr. Homer Ramsdell Miller.

Pastoral relations dissolved:

April 19, 1887, between Rev. Samuel Murdock and the Cohecton Church;

May 31, between Rev. Adolph Schabehorn and the German Church of Nyack.

Installations:

May 3, 1887, Rev. Eugene L. Mapes, over the Washingtonville Second Church;

May 10, Rev. Joseph Greenleaf, over the Washingtonville First Church.

Dismissed:

April 19, 1887, Rev. Henry E. Decker, to the Presbytery of Utica.

Church dropped from the roll:

April 19, 1887, the Second Church of Florida.

XIV. THE PRESBYTERY OF LONG ISLAND consists of twenty-two ministers and twenty-four churches, and has under its care seven candidates.

Minister received:

September 28, 1887, Rev. James S. Brockinton, from the Presbytery of Charleston.

Candidates taken under the care of the Presbytery:

April 5, 1887, A. Winslow Hallock, Ralph Albertson;

April 6, Samuel Simms.

Licentiates received:

June 9, 1887, William H. Roberts, from the North Classis of Long Island, and Clarence H. Wilson, from the Presbytery of New York;

June 22, Charles S. Nickerson, from the Presbytery of Athens.

Licensed:

April 6, 1887, Samuel Simms.

Pastoral relation dissolved:

June 22, 1887, between the Rev. George R. Garretson and the Church of Mattituck.

Ordained:

June 9, 1887, Samuel Simms;

June 16, Clarence H. Wilson;

June 22, Charles S. Nickerson;

September 27, William H. Roberts.

Installed:

June 9, 1887, the Rev. Samuel Simms, as pastor of the Church of Yaphank;

June 16, the Rev. Clarence H. Wilson, as pastor of the Church of Sag Harbor;

June 22, the Rev. Charles S. Nickerson, as pastor of the Church of Greenport;  
September 27, the Rev. William H. Roberts, as pastor of the Church of Port Jefferson.

Ministers dismissed:

June 22, 1887, the Rev. George R. Garretson, to the Presbytery of Jersey City.

Churches formed:

June 15, 1887, the Church of Speonk;

July 3, the Church of Shinnecock.

XV. THE PRESBYTERY OF LYONS consists of nineteen ministers and eighteen churches, and has under its care four candidates.

Ministers received:

April 12, 1887, Rev. Herbert D. Cone, from the Presbytery of Buffalo, and Rev. George W. Borden, from the Presbytery of Nebraska City;

September 13, Rev. Chester Holcombe, from the Presbytery of Peking.

Candidate taken under care of the Presbytery:

April 12, 1887, Samuel C. Garlic.

Pastoral relation dissolved:

December 13, 1886, between Rev. Warren H. Landon and the Church of Palmyra.

Installed:

April 19, 1887, Rev. Herbert D. Cone, over the Church of Palmyra.

Dismissed:

December 13, 1886, Rev. Warren H. Landon, to the Presbytery of Oregon;

April 12, 1887, Rev. Andrew B. Morse, to the Presbytery of Westchester;

September 13, Rev. Charles W. Remington, to the Presbytery of Niagara.

XVI. THE PRESBYTERY OF NASSAU consists of twenty-three ministers and twenty-three churches.

Minister received:

October 4, 1887, Rev. George S. Bell, from the Presbytery of Westminster.

Pastoral relation dissolved:

April 12, 1887, between Rev. Charles B. Chapin and the Church of Freeport.

Minister dismissed:

April 12, 1887, Rev. Charles B. Chapin, to the South Classis of Long Island.

XVII. THE PRESBYTERY OF NEW YORK consists of one hundred and forty-four ministers and forty-five churches, and has under its care fifteen licentiate and twenty candidates.

Ministers received:

November 8, 1886, Rev. Thomas S. Bradner, from the Presbytery of Nassau;

December 13, Rev. David Stevenson, from the Presbytery of Brooklyn, and Rev. John H. Edwards, from the Presbytery of Erie;

January 10, 1887, Rev. Antonio Arrighi, from the Free Church of Italy, and Rev. Duncan M. Young from the Presbytery of Baltimore;

May 9, Rev. Robert F. Sample, from the Presbytery of St. Paul, Rev. Adolphus F. Schaufler, from the Manhattan Congregational Association, and Rev. Albert B. King, from the Presbytery of Elizabeth;

June 13, Rev. William T. Carr, from the Presbytery of Elizabeth;

October 10, Rev. Thomas Atkinson, from the Presbytery of Paris, Canada, Rev. Henry B. Elliott, from the Presbytery of Dayton, and Rev. William H. Beach, from the Presbytery of Fort Dodge.

Candidates taken under care of the Presbytery:

November 8, 1886, Alexander McLachlan, William P. Bruce, Clarence H. Wilson, Lewis W. Barney;

December 13, Charles E. Herring and Charles Rutherford;

March 14, 1887, Howard S. Bliss;

May 9, Alexander Newton, James L. Mitchell, Frank M. Weeks;

June 13, Samuel Boulton.

Licentiates received and licenses conferred:

May 9, 1887, W. Scott Watson, Jr., William P. Bruce, John P. Devins, Howard S. Bliss, Horace C. Keeley, James L. Mitchell, Alexander McLachlan, R. Gordon Mackay, John S. Penman, Frank M. Weeks, Stanley White, Clarence H. Wilson, Charles E. Herring, William D. Grant;

March 14, William Chester, received from the Presbytery of Washington City.

Dissolution of pastoral relation:

June 13, 1887, between Rev. Francis H. Marling and the Fourteenth St. Church.

Ordinations:

February 8, 1887, Andrew C. Armstrong, Jr.;

May 10, Harutune S. Jenanyan and Alexander McLachlan;

March 31, William Chester.

Installations:

May 1, 1887, Rev. George J. Mingins, as pastor of the Union Tabernacle Church;

May 16, Rev. Robert F. Sample, as pastor of the West Twenty-third St. Church;

June 26, Rev. William T. Carr, as pastor of Shiloh Church;

October 11, Rev. Henry T. McEwen, as pastor of the Fourteenth St. Church.

Ministers dismissed:

October 18, 1886, Rev. George H. Morrill, to the Presbytery of East Florida;

March 14, 1887, Rev. William R. Campbell, to the Presbytery of Utah, and Rev. William H. Buchanan, to the Presbytery of Boston;

April 11, Rev. Philemon R. Day, to the Presbytery of Albany;

July 30, Rev. Francis H. Marling, to the Congregational Union of Ontario and Quebec.

Licentiates dismissed:

December 20, 1886, Guido Bossard, to the Presbytery of Milwaukee;

February 23, 1887, Paul Van Dyke, to the Presbytery of Geneva;

April 26, James B. McFeeters, to Derry Presbytery, Church of Ireland;

May 9, John S. Penman, to the Presbytery of Westchester;

May 16, William P. Bruce, to the South Classis of Bergen;

May 24, Clarence H. Wilson, to the Presbytery of Long Island;  
September 3, W. Scott Watson, Jr., to the Presbytery of Niobrara.

Deaths:

September 18, 1886, Rev. George Saul;  
June 16, 1887, at Waverly, N. J., Rev. Brown Emerson in his 82d year, and at South Somerset, Mass., Rev. Roswell D. Hitchcock, in his 70th year;  
At Utica, N. Y., September 15, Rev. Charles C. Darling, in his 89th year.

Church formed:

April 11, 1887, the Union Tabernacle Church.

Changes in the names of churches:

The Eighty-fourth Street Church is to be known hereafter as the Park Church, and the Presbyterian Memorial Church as the Madison Avenue Church.

XVIII. THE PRESBYTERY OF NIAGARA consists of twenty-two ministers and eighteen churches, and has under its care three candidates.

Ministers received:

April 26, 1887, Rev. Charles H. Lester, from the Presbytery of Troy;  
July 28, Rev. George Strassenburg, from the Ontario Congregational Association;  
September 27, Rev. Charles W. Remington, from the Presbytery of Lyons, and Rev. Josiah G. Schaeffer, from the Presbytery of Wooster.

Candidate taken under care of the Presbytery:

July 28, 1887, William C. Matthews.

Licentiate received:

April 26, 1887, Thomas E. Calvert, from the Edinburg Presbytery, of the United Presbyterian Church, Scotland.

Dissolutions of pastoral relations:

December 8, 1886, between Rev. Edward P. Gardner and the Church of Medina;  
December 21, between Rev. N. Foster Browne and the Church of Carlton.

Ordinations:

May 11, 1887, Lowell C. Smith;  
July 28, Thomas E. Calvert.

Ministers dismissed:

December 8, 1886, Rev. Edward P. Gardner, to the Presbytery of Winnebago;  
December 21, Rev. N. Foster Browne, to the Presbytery of Buffalo;  
March 14, 1887, Rev. Orson L. White, to the Presbytery of Syracuse;  
July 28, Rev. Theodore B. Williams, to the Presbytery of Rochester;  
September 27, Rev. John D. English, to the Presbytery of Lyons, and Rev. Lowell C. Smith, to the Central Association of the Congregational Church.

Death:

September 23, 1887, Rev. Wm. C. Boyce, of Lockport, N. Y., aged 78 years.

Change in the name of a church:

From "Porter" to "Youngstown."

A legacy has been received from Mr. Eliezer Slater of \$50,000.

XIX. THE PRESBYTERY OF NORTH LAOS consists of six ministers and four churches, and has under its care one candidate.

XX. THE PRESBYTERY OF NORTH RIVER consists of forty-four ministers and twenty-nine churches, and has under its care two candidates.

Ministers received:

April 19, 1887, Rev. Thomas H. Johnson, from the Presbytery of Monmouth;  
October 3, Rev. John Minor, from the Presbytery of Utica;  
October 4, Rev. Carlos H. Stone, from the Presbytery of Boulder.

Licentiates received:

November 3, 1886, Frank M. Carson, from the Manhattan Congregational Association;

April 19, 1887, Benjamin F. Parlman, from the Presbytery of Brooklyn.

Candidate taken under care of the Presbytery:

October 4, 1887, Dwight Benton.

Dissolutions of pastoral relations:

April 19, 1887, between Rev. Louis J. Lockwood and the Church at Pleasant Plains, and between Rev. Augustus B. Prichard and the Church at Pleasant Valley.

Ordinations:

November 3, 1886, Frank M. Carson;  
May 25, 1887, Benjamin F. Parlman.

Installations:

November 3, 1886, Rev. Frank M. Carson, over the Church at Matteawan;  
May 25, 1887, Rev. Benjamin F. Parlman, over the Church at Salt Point.

Ministers dismissed:

April 19, 1887, Rev. Louis J. Lockwood, to the Classis of Passaic, and Rev. Augustus B. Prichard, to the Presbytery of Brooklyn.

Licentiate dismissed:

January 31, 1887, William E. Roe, to the Presbytery of East Florida.

XXI. THE PRESBYTERY OF OROOMIAH consists of forty-three ministers (including thirty-two native ministers), and has under its care thirty-five licentiates. [Minutes of the General Assembly, 1887.]

XXII. THE PRESBYTERY OF OTSEGO consists of twenty-seven ministers and twenty-six churches.

Ministers received:

October 15, 1886, Rev. James Otis Denniston, from the Presbytery of North River;

April 26, 1887, Rev. Charles G. Matteson, from the Presbytery of Albany.

Candidate taken under care of the Presbytery:

May 12, 1887, Edward A. McMasters, from the Presbytery of Utica.

Pastoral relation dissolved:

February 16, 1887, between Rev. Frank W. Townsend and the Church in New Berlin.

Installation:

September 14, 1887, Rev. James Otis Denniston, as pastor of the Church in Cooperstown.

Minister dismissed:

February 16, 1887, Rev. Frank W. Townsend, to the Presbytery of Utica.

Deceased:

December 12, 1886, Rev. George W. Kaercher, at Preston, N. Y., aged 70.

XXIII. THE PRESBYTERY OF ROCHESTER consists of sixty-seven ministers, and forty-four churches, and has under its care one licentiate and four candidates.

Ministers received:

April 12, 1887, Rev. Gavin L. Hamilton, from the Presbytery of Genesee, and Rev. George W. Davis, from the Methodist Conference of England;

September 19, Rev. Theodore B. Williams, from the Presbytery of Niagara.

Licentiate received:

May 25, 1887, Mr. Bevard D. Sinclair, from the Presbytery of New Castle.

Candidates received:

October 25, 1886, Henry A. Lawrence, of the Church at Lima;

April 12, 1887, Robert B. Stevens, of the Brick Church, Rochester.

Pastoral relations dissolved:

October 25, 1886, between Rev. John M. Carmichael and the Church of Caledonia;

December 6, between Rev. Charles E. Robinson and the First Church of Rochester;

July 3, 1887, between Rev. James S. Root and the Church of Brighton.

Ordinations:

May 23, 1887, Albert S. Bacon;

May 25, Bevard D. Sinclair.

Installation:

May 25, 1887, Rev. Bevard D. Sinclair, as pastor of the Church at Fowlerville, N. Y.

Ministers dismissed:

April 12, 1887, Rev. Herman C. Riggs, to the Susquehanna Congregational Association, Rev. Walter V. Couch to the Presbytery of Los Angeles, and Rev. David H. Lavery, to the Presbytery of Baltimore;

September 20, Rev. John M. Wolcott, to the Presbytery of Steuben.

Deceased:

July 2, 1887, at Auburn, N. Y., Rev. Malcolm N. McLaren, aged 88.

Church organized:

May 2, 1887, Rochester Emmanuel, with 68 members.



XXIV. THE PRESBYTERY OF ST. LAWRENCE consists of thirty-one ministers and thirty churches, and has under its care three candidates.

Licentiate received:

July 19, 1887, William F. Skinner, from the Presbytery of Troy.

Ordination and installation:

July 19, 1887, William F. Skinner, as pastor of the Church in Gouverneur.

Ministers dismissed:

April 12, 1887, Rev. Henry H. Lipes, to the Presbytery of Binghamton;

April 13, Rev. Henry Lancashire, to the Presbytery of Detroit;

July 19, Rev. Francis R. Wade, to the Presbytery of Buffalo.

Minister deceased:

October 10, 1887, Rev. Ephraim W. Kellogg, at Heuvelton, N. Y., aged 76 years.

XXV. THE PRESBYTERY OF SIAM consists of five ministers and six churches, and has under its care four licentiates and two candidates.

Minister received:

January 4, 1887, Rev. Willard Cooper, from the Presbytery of Steuben.

Ministers dismissed:

January 4, 1887, Rev. James W. Van Dyke, to the Presbytery of New Brunswick;

April 1, Rev. Noah A. McDonald, to the Presbytery of Huntingdon.

XXVI. THE PRESBYTERY OF STEUBEN consists of twenty-four ministers and twenty-six churches, and has under its care one licentiate and two candidates.

Ministers received:

November 1, 1886, by act of the Synod of New York, Rev. David McLeod, Rev. Charles P. Luce, and Rev. Benjamin G. Van Cleve, from the late Presbytery of Genesee Valley;

September 13, 1887, Rev. Henry W. H. Watkins, from the Oneida, Chenango and Delaware Association of Congregational Churches;

October 1, Rev. John M. Wolcott, from the Presbytery of Rochester.

Licentiates received and licenses conferred:

April 19, 1887, Smith Ordway licensed.

September 13, Lester S. Boyce received from the Presbytery of Marion.

Ordinations:

April 19, 1887, William C. Brass;

September 13, Lester S. Boyce.

Installation:

September 13, 1887, Rev. Lester S. Boyce, as pastor of the Church of Almond.

Ministers dismissed:

April 19, 1887, Rev. Alanson Bixby, to the St. Louis Association of Congregational Churches;

September 13, Rev. Matthew L. R. P. Hill, to the Presbytery of St. Paul.

## Deaths:

November 28, 1886, at Canaseraga, N. Y., Rev. George Spaulding, in the 90th year of his age;

April 1, 1887, at Arkport, N. Y., Rev. George N. Todd, in the 77th year of his age.

## Churches received:

November 1, 1886, by act of the Synod of New York, the Churches of Almond, Andover, Angelica, Belmont, Centreville, Cuba and Rushford, from the late Presbytery of Genesee Valley.

XXVII. THE PRESBYTERY OF SYRACUSE consists of twenty-six ministers and thirty-seven churches, and has under its care seven candidates.

## Ministers received:

April 12, 1887, Rev. Charles D. Barrows, from the Presbytery of Buffalo, and Rev. Orson L. White, from the Presbytery of Niagara;

September 20, Rev. Warren W. Warner, from the Oneida, Chenango and Delaware Association of Congregational Churches and Ministers.

## Candidates taken under the care of the Presbytery:

May 19, 1887, Edward Stanley Allis;

September 8, John A. Ingham;

September 20, Benjamin F. Hammond, Charles M. Herrick and S. Seymour Phelps.

## Dissolutions of pastoral relations:

June 17, 1887, between the Rev. George W. Luther and the Churches of Manlius and Jamesville;

September 8, between the Rev. Angus H. Cameron and the Churches of Ridgeville and Oneida Lake.

## Installations:

May 3, 1887, Rev. Orson L. White, as pastor of the Skaneateles Church;

May 19, 1887, Rev. Charles D. Barrows, as pastor of the First Church of Oswego.

## Ministers dismissed:

February 14, 1887, Rev. Charles Hudson Smith, to the Presbytery of Winona;

April 11, Rev. David Tully, to the Presbytery of Newton;

June 17, Rev. William C. Macbeth, to the Presbytery of Buffalo;

September 20, Rev. Anson G. Chester, to the Presbytery of Buffalo.

## Names dropped from the roll:

May 19, 1887, Alfred N. Raven, licentiate;

September 20, Rev. John C. Hill.

## Death:

August 8, 1887, Rev. Benjamin B. Dayton died at sea, on board the steamship Etruria, in the 34th year of his age.

## Churches formed:

November 15, 1886, the Westminster Church of Syracuse;

September 8, 1887, the Memorial Church of Syracuse.

Dropped from the roll:

June 17, 1887, the Church of Elbridge.

XXVIII. THE PRESBYTERY OF TROY consists of fifty-five ministers and forty-two churches, and has under its care one licentiate and four candidates.

Ministers received:

December 15, 1886, Rev. Eben Halley, from the Susquehanna Congregational Association;

April 19, 1887, Rev. Albert C. Reed, from the Bennington Association of Congregational Ministers;

June 2, Rev. Isaac N. Sprague, from the Presbytery of Detroit.

Candidate taken under care of the Presbytery:

June 2, 1887, Edward C. Wiley.

Licensed:

June 2, 1887, William F. Skinner.

Dissolutions of pastoral relations:

December 15, 1886, between Rev. Robert Barbour and the Church of Caldwell,

January 29, 1887, between Rev. Charles H. Lester and the Church of Mechanicville;

March 22, between Rev. William Irvin and the Second Church of Troy;

April 19, between Rev. Titus E. Davis and the Church of Schaghticoke;

July 25, between Rev. William C. Brown and the Liberty St. Church of Troy;

September 20, between Rev. Christopher G. Hazard and the Church of Brunswick, and between Rev. Philander Barbour and the Church of Malta, to take effect March 1, 1888.

Installations:

December 15, 1886, Rev. Eben Halley, over the Second St. Church of Troy;

October 11, 1887, Rev. Christopher G. Hazard, over the Church of Schaghticoke.

Ministers dismissed:

November 10, 1886, Rev. Kerr C. Anderson, to the Yorkshire Congregational Union, England;

December 15, Rev. Henry Neill, to the Presbytery of Chicago;

January 29, 1887, Rev. Charles H. Lester, to the Presbytery of Niagara;

July 25, Rev. William C. Brown, to the Presbytery of Baltimore.

Licentiate dismissed:

June 2, 1887, William F. Skinner, to the Presbytery of St. Lawrence.

Death:

December 18, 1885, Licentiate James Gilmour;

November 18, 1886, Rev. Frederic Gorham Clark, in the 67th year of his age.

Church declared extinct:

April 19, 1887, Stillwater Third.

XXIX. THE PRESBYTERY OF UTICA consists of fifty-two ministers and forty-four churches, and has under its care four licentiates and fourteen candidates.

Ministers received:

April 12, 1887, Rev. Frank W. Townsend, from the Presbytery of Otsego, Rev. J. Westby Earnshaw, from the Presbytery of Long Island, and Rev. Egbert C. Lawrence, from the Classis of Cayuga;

April 26, Rev. Henry E. Decker, from the Presbytery of Hudson;

September 27, Rev. Albert S. Bacon, from the Presbytery of Rochester, Rev. Theodore F. Jessup, from the Presbytery of Ottawa, and Rev. Charles O. Thatcher, from the Classis of Cayuga.

Candidate taken under care of the Presbytery:

September 27, 1887, Ellis Ellis.

Licensed:

April 12, 1887, Plato T. Jones.

Dissolutions of pastoral relations:

April 26, 1887, between Rev. Frederick Campbell and the Church of Boonville;

September 27, between Rev. Stanley B. Roberts and the Church of Vernon Centre.

Installations:

April 12, 1887, Rev. J. Westby Earnshaw, over the Church of Lowville;

April 26, Rev. Frank W. Townsend, over the Olivet Church of Utica;

June 14, Rev. Egbert C. Lawrence, over the Mt. Vernon Church of Vernon.

Ministers dismissed:

April 26, 1887, Rev. Frederick Campbell, to the Presbytery of Boston;

September 26, Rev. Elizur N. Manley, to the Presbytery of Genesee, and Rev. John Minor, to the Presbytery of North River;

September 27, Rev. Stanley B. Roberts, to the Presbytery of Chemung.

Deceased:

January 10, 1887, at Clinton, N. Y., Rev. Nicholas W. Goertner, in the 77th year of his age;

August 7, 1887, at Rome, N. Y., Rev. Timothy B. Jervis, in the 79th year of his age.

Church formed:

April 26, 1887, Olivet Church, Utica.

Changes in the names of churches:

"Deerfield" Church, to "Church of North Gage"; "Oneida Castle" to "Cochran Memorial Church of Oneida Castle and Sconondoah."

XXX. THE PRESBYTERY OF WESTCHESTER consists of sixty-two ministers and forty-one churches, and has under its care six licentiates and six candidates.

Ministers received:

April 19, 1887, Rev. Andrew B. Morse, from the Presbytery of Lyons;

June 21, Rev. William W. Whipple, from the Presbytery of Schuyler;

October 4, Rev. Elias S. Schenck, from the Presbytery of Wellsborough.

Candidate taken under care of the Presbytery:

June 21, 1887, William W. Ewing, Jr., Hugh Lenox Hodge, Richard Morse Hodge.

Licenses conferred:

April 20, 1887, upon James K. Phillips, James W. Dow, John Dunlap.

Licentiate received:

June 21, 1887, John S. Penman, from the Presbytery of New York.

Dissolutions:

March 13, 1887, between Rev. Addison D. Madeira and the Church at Mt. Kisco;

May 8, between Rev. Harris R. Schenck and the Church at Mahopac Falls, N. Y.

Ordination:

June 29, 1887, John S. Penman.

Installations:

January 24, 1887, Rev. Arthur Requa, over the Darien Church;

February 3, Rev. Robert P. Gibson, over the Croton Falls Church;

May 13, Rev. Harris R. Schenck, over the Mt. Kisco Church;

June 30, Rev. Edward C. Moore, over the Westminster Church, Yonkers.

Licentiate dismissed:

April 20, 1887, James K. Phillips, to the Presbytery of Cayuga.

Deaths:

February 10, 1887, Rev. Charles W. Baird, pastor of the Church of Rye, aged 58 years.

August 28, in London, Eng., Rev. Carson W. Adams, late Stated Clerk of the Presbytery, in his 62d year.

Church formed:

June 23, 1887, First Church, Mt. Vernon.

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## SUMMARY.

Ministers .....	1102	Licentiates .....	87
Churches .....	807	Candidates .....	124

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## IV. TRUSTEES OF THE SYNOD.

*President:* William Allen Butler, Esq., New York.

*Secretary:* Rev. T. Ralston Smith, Buffalo.

*Treasurer:* Warner Van Norden, Esq., 23 Nassau St., New York.

*Legal Committee:* William Allen Butler and Henry Day, Esqrs.

*Term expiring in 1888.*—Rev. Howard Crosby, Rev. Henry M. MacCracken, William Allen Butler, John C. Tucker.

*Term expiring in 1889.*—Rev. Leander T. Chamberlain, Rev. George Alexander, Edward Wells, Warner Van Norden.

*Term expiring in 1890.*—Rev. Charles S. Robinson, Rev. Samuel M. Hamilton, William A. Wheelock, Henry Day.

## V. SUCCESSION OF MODERATORS.

	NAME.	PRESBYTERY.	* PLACE.
1882.	Henry A. Nelson.....	Geneva.....	Utica.
"	Howard Crosby.....	New York .....	"
1883.	James McLeod.....	Buffalo.....	New York.
1884.	John McC. Holmes.....	Albany.....	Buffalo.
1885.	L. Merrill Miller.....	St. Lawrence .....	Troy.
1886.	Joseph E. Nassau. ....	Genesee.....	Elmira.
1887.	Charles C. Wallace.....	Boston.....	Auburn.

## VI. PERMANENT OFFICERS OF THE PRESBYTERIES.

*Changes in Names and Addresses.*

BROOKLYN: Mr. James M. Ham, Treasurer, 278 St. James' Place, Brooklyn.  
 GENESEE: Rev. Allan D. Draper, Treasurer, Batavia.

## VII. ELMIRA COLLEGE.

### I. FINANCIAL STATEMENT OF THE BOARD OF TRUSTEES, JULY 1, 1887.

#### I. ASSETS.

Estimated Value of College Grounds and Buildings.....	\$150,000.00
President's House and Grounds.....	8,000.00
Two Vacant Lots .....	1,500.00
Observatory Building, Grounds and Instruments.....	10,000.00
Educational Collections .....	4,000.00
Library.....	4,000.00
Musical Instruments.....	7,000.00
Art Department, Paintings, Studies, Casts, &c.....	4,000.00
Furniture.....	10,000.00
Total.....	\$198,500.00
Corporate Bonds.....	\$36,100.00
Real Estate Mortgages.....	75,250.00
Total.....	\$309,850.00

## II. LIABILITIES.

## Bonded debt:

Mortgage upon College Property.....	\$25,000.00
College Bonds held by the Endowment Fund.....	9,500.00
Total.....	<u>\$34,500.00</u>

## Floating debt:

Treasurer's Notes.....	\$12,760.00
Accrued Interest thereon.....	694.20
Bills for Current Expenses.....	4,779.81
Interest Due the Endowment Fund..	1,650.00
Total.....	<u>\$19,884.01</u>

## III. RESOURCES.

Term Bills due.....	\$2,343.50
Interest due.....	1,503.75
Uncollected Subscriptions.....	391.00
Balance in Bank.....	905.68
Total.....	<u>\$5,143.93</u>

## IV. REVENUE.

From Board and Tuition.....	\$25,902.80
From Term Bills due.....	1,143.50
Interest received.....	4,243.64
Interest due.....	1,503.75
Total.....	<u>\$32,793.69</u>

## V. EXPENDITURES.

Paid during Current Year.....	\$30,094.46
Unpaid Bills " ".....	4,779.81
Interest due the Endowment Fund.....	1,650.00
	<u>\$36,524.27</u>
Deficiency.....	\$3,730.58

## VI. RECAPITULATION.

Total Value of College Property.....	\$309,850.00
Total Indebtedness.....	49,240.08
	<u>\$260,609.92</u>
Floating Debt.....	\$19,884.01
Resources.....	5,143.93
	<u>\$25,027.94</u>
Balance unprovided for.....	\$14,740.08

NEWTON P. FASSETT,

*Treasurer.*

## 2. BOARD OF TRUSTEES.

*Term Expiring in 1888.*

John T. Rathbun,  
John I. Nicks,  
Newton P. Fassett,

Rev. Wilson Phraner,  
Seymour Dexter,  
Miss Anna B. Pratt.

*Term Expiring in 1889.*

Alexander S. Diven,  
Daniel R. Pratt,  
Francis Hall,

Rev. J. Lovejoy Robertson,  
Rev. George H. McKnight,  
Mrs. Helen B. Turner.

*Term Expiring in 1890.*

Rev. Augustus W. Cowles,  
Rev. George C. Curtis,  
Rev. Evert Van Slyke,

Rev. William A. Niles,  
Rev. Isaac Jennings, Jr.,  
Archibald McClure,  
Mrs. Helen M. McWilliams.

## 3. BOARD OF EXAMINERS.

*Term Expiring in 1888.*—Rev. Samuel Dunham, Rev. John S. Bacon, Rev. Frederick B. Savage.

*Term Expiring in 1889.*—Rev. Charles C. Carr, Rev. John L. Taylor, Rev. Arthur W. Spooner.

*Term Expiring in 1890.*—Rev. Stanley D. Jewell, Rev. Isaac Jennings, Jr., Rev. A. Cameron McKenzie.

## VIII. STANDING RULES.

## I.

The Annual Meeting of the Synod shall begin on the Third Tuesday of October, at half-past seven o'clock, P. M.

## II.

The place of the next meeting shall be designated prior to the adjournment yearly.

A Committee of Arrangements shall be appointed, who shall provide suitable accommodations for the Synod and entertainment for its members, recommend the limits of the daily sessions, and propose arrangements for devotional services; provided, however, that the morning sessions shall always be begun with devotional services, to be continued ordinarily for half an hour.

## III.

The Moderator and the Stated and Permanent Clerks shall be a Standing Committee, to report, from year to year, on the place of the next meeting of the Synod.



## IV.

Each Presbytery shall, at its stated meeting next preceding the meeting of the Synod, and, if possible, not later than two weeks before such meeting, elect the number of delegates to which it is entitled, together with an equal number of alternates, as prescribed by the organic rule under which the Synod is constituted, namely:

"The Synod of New York shall be composed of equal delegations of ministers and ruling elders from each Presbytery in the following proportion: each Presbytery, the number of whose ministers and churches taken together is not more than 14, shall send one minister and one elder; each Presbytery containing more than 14 and not more than 28 ministers and churches taken together, shall send two ministers and two elders; and so in like proportion for every additional number of 14 ministers and churches taken together, or for the fraction thereof; *provided*, that no Presbytery shall be entitled to send more than ten ministers and ten elders."

## V.

The Stated Clerk of each Presbytery, immediately after its Fall stated meeting, shall send to the Stated Clerk of the Synod an official report of the delegates and alternate delegates elected by the Presbytery to represent it at the Synod; and from such report shall be made up the official roll of the Synod.

At the calling of the roll of the Synod at its first session, the names of all delegates who have been officially reported to represent the Presbyteries shall be called, and those not responding, either personally or by alternates officially reported, shall be marked as absent.

When alternate delegates appear in place of their principals regularly appointed, such delegates shall report in person to the Stated Clerk of the Synod, and their names shall be substituted upon the official roll for those of their principals.

Duplicate lists of delegates shall be sent by the Stated Clerks of the Presbyteries to the Chairman of the Committee of Arrangements.

## VI.

The Stated and Permanent Clerks shall have the privileges of the floor; and the members of committees which have been appointed at a previous session to report to the Synod shall be entitled to participate in debate when their reports are under consideration.

Ministers of other Synods, and of bodies in regular correspondence with the General Assembly, may be elected corresponding members, and the members nominating them shall report immediately to the Stated Clerk, in writing, the names of such ministers, in full, their Synodical or equivalent ecclesiastical relations, and their post-office addresses.

## VII.

In the case of the failure of the Moderator, the annual meeting shall be opened with a sermon by a minister of the Synod designated by the Committee of Arrangements.

## VIII.

A complete roll of the ministers and churches of each Presbytery shall be sent by its Stated Clerk to the Stated Clerk of the Synod, at least ten days before the annual meeting.

## IX.

Each Presbytery, immediately after its Fall Stated Meeting, shall forward to the Stated Clerk of the Synod, a Statistical Report and History of its Acts and Changes, for the year preceding, as required by the Form of Government, Chap. X., Sec. 9. These reports shall be printed in the Appendix to the Minutes.

## X.

The following Standing Committees shall be appointed by the Moderator at every annual meeting :

1. Bills and Overtures; to consist of six ministers and five elders.
2. Judicial Business; to consist of six ministers and five elders.
3. Minutes of the General Assembly; to consist of three ministers and two elders.
4. Finance; to consist of five elders.
5. Leave of Absence; to consist of three ministers and two elders.
6. To Nominate Committees to attend the examinations in Auburn and Union Theological Seminaries, and Visitors to other Educational Institutions; to consist of four ministers and three elders.
7. To Nominate the Woman's Synodical Committee on Home Missions; to consist of four ministers and three elders.
8. To Nominate the Permanent Committee on Temperance; to consist of four ministers and three elders.
9. To Nominate the Trustees and Examiners of Elmira Female College; to consist of four ministers and three elders.
10. On the Records of the several Presbyteries; each Committee to consist of two ministers and one elder.

Before the adjournment a committee of one minister and one elder on each of the Boards of the Church shall be appointed, to serve for one year; and these committees, with a general chairman to be chosen at the same time, shall constitute the Committee on Systematic Beneficence and the Work of the Church, whose report shall be the first order of business on the second day of every annual session.

A committee shall be appointed, also, to present, at the next sessions of the Synod, a brief Pastoral Letter, to be sent down to the Presbyteries and Churches of the Synod.

## XI.

1. At every annual meeting, one of the three classes of Trustees of the Elmira Female College, consisting of six or seven members, as the case may be, shall be elected for a period of three years; and any vacancy which may have occurred in any class shall be filled.

2. The Reformed (Dutch), the Congregational, the Methodist Episcopal, the Protestant Episcopal, and the Baptist denominations, shall be represented, each by one member of the Board of Trustees, to be chosen by the Synod, as required by the charter.

3. Three ministers shall likewise be chosen for a period of three years, as members of a Board of nine Examiners, whose duty it shall be to visit the College at such

times as they may agree upon, and examine its methods of instruction and discipline, as well as the general condition of the institution, and its adaptedness to the work entrusted to it. The Board shall appoint its own Chairman and Secretary, and shall present a written report annually to the Synod.

## XII.

In all cases not otherwise provided for by its own regulations, the Synod shall be governed in its proceeding by the General Rules for Judicatories appended to the Form of Government, as amended by the General Assembly.

## XIII.

All papers intended for Committees shall be delivered to the Stated Clerk, and reported by him to the Synod, before being referred.

## XIV.

In the case of extended reports, if they are to be recorded, the Stated Clerk shall have authority to condense, at his discretion, those portions which do not contain resolutions or recommendations adopted by the Synod, unless otherwise directed by a vote of the Synod.

## XV.

To provide for the necessary expenses of the Synod, the several Presbyteries shall furnish, annually, amounts proportioned respectively to the number of their communicants, according to a rate *per capita* determined at the previous meeting of the Synod. And if no action has been taken, the rate shall be six mills for each communicant.

These sums shall be due and payable to the Treasurer on the first of October, when the Synod's fiscal year shall terminate.

## XVI.

The Treasurer shall be authorized to pay the salaries, and the traveling expenses of the Stated and Permanent Clerks in attending the sessions of the Synod; and all charges incurred under the standing orders or special resolutions of the Synod, upon the certificate of the Stated Clerk. His accounts and vouchers shall be presented at the annual meeting, and shall be audited by the Committee on Finance.

## XVII.

Vacancies occurring, between the annual sessions of the Synod, in any Committees whose members have been appointed to represent the Presbyteries, may be filled, *ad interim*, by the Presbyteries concerned.

## XVIII.

The Minutes of the Synod shall be printed, under the direction of the Stated Clerk, as soon as practicable after the adjournment; and a copy shall be sent to every minister in the Synod, to every elder whose name is on the roll, and to the Session of each vacant church.



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